

Américas

JULY

1956

**Special Issue
Commemorating the
Congress of Panama
of 1826**

**THE FIRST
INTER-AMERICAN
CONGRESS**

**PANAMA CITY
THEN AND NOW**

American countries prepare

**TO PROBE THE
EARTH AND THE SKY**

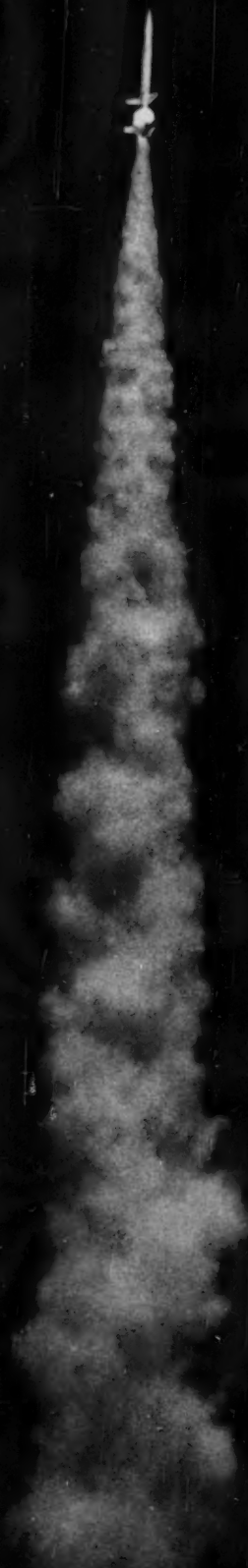
in world-wide
geophysical year

**DANCING FOR
ST. BENEDICT**

in rural Brazil

25
cents

*Sounding rocket carries instruments
into upper atmosphere for observations
that can be made no other way
(See page 7)*





Américas

Volume 8, Number 7

July 1956

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Dear Reader

This issue of AMERICAS is dedicated to a modest gathering that took place 130 years ago in a small room in Panama City: the Congress of Panama, called by Bolívar in 1826. In retrospect this first inter-American assembly seems as old-fashioned as the first flying machine. But at the time it was looked upon as nothing short of revolutionary. In the United States, for example, it provoked long and bitter arguments against entangling alliances—debates, however, that were actually kindled largely by internal political issues. Transportation in those days was so arduous that only four participants arrived in time for the opening, an almost pathetic showing compared to today's frequent inter-American get-togethers in which delegates from all twenty-one countries wrestle with common problems in every field of human endeavor. (Consider the contrast with our latter-day cooperation in the International Geophysical Year, dealt with on page 7.) Although a Treaty of Perpetual Union, League, and Confederation was signed after the three-week Panama Congress, its detractors called it "abortive," demanding more tangible achievements.

To recall the details of that historic first meeting, AMERICAS turned to the Mexican historian Andrés Iduarte, who is now teaching at Columbia University. Ernestina Miró, a Pan American Union staff member who belongs to a Panamanian literary family, offered guidance in selecting contributors from Panama for this special issue. The result is the local-color article "Panama City Then and Now," by the Isthmian poet Ricardo J. Bermúdez, and the nostalgic piece entitled "The Phonograph," from the pen of the Panamanian newspaperman and short-story writer Gil Blas Teixeira.

At the suggestion of the Representative of Mexico, the OAS Council scheduled a commemorative meeting on the Isthmus for June 22 to mark the 1826 Congress of Panama. This was to be followed by a meeting of Presidents of the American nations, who were invited by the Panamanian Chief Executive to leave their duties long enough to gather in Panama and give their personal sanction to the commemorative assembly. But both meetings have been temporarily postponed at this writing out of courtesy to President Eisenhower, who was to have attended from the United States but fell ill on the eve of the gathering.

Aware of the value of the backward look, AMERICAS hopes with this special issue to remind even the most impatient among us that our countries have come a long way since those early days. Perusing these pages may give readers a fresh awareness of how the revolutionary has evolved into the commonplace so that now we think nothing of lending a hand to our neighbor or of consulting him about our mutual interests. Most of all, reappraising the old approach will perhaps make us realize that over the long view our nations today take a far more selfless attitude toward international affairs.

THE EDITORS

The Peruvian historian Raúl Porras Barrenechea analyzes the antecedents:

The idea of defensive solidarity for the war against Spain and of a moral confederation for peace and democracy, which are the idealistic banners of the Congress of Panama, did not miraculously burst forth, as O'Leary would have it, from Bolívar's mind. . . . The geographical situation and an irresistible historic fate—"the logic of the times," according to Mancini—laid the groundwork for the moral unity of the continent. . . . From the very first, the precursors of the revolution understood that only a united, unanimous effort could redeem America from Spanish custody. . . . The first to declare America's spiritual identity as separate from the mother country was the precursor of all precursors, Francisco de Miranda. It is significant . . . that the plan for a free America, which Miranda first presented to the British cabinet in 1790, proposed that a single nation be created from the administrative and geographic divisions set up by Spain—a vast common state, from the Mississippi to Cape Horn.

Dr. Porras mentions the Peruvian Pablo de Olavide and the two Jesuits, Salas, a Chilean, and Pozo, another Peruvian, who founded a secret society, the Council of Cities and Provinces of South America, in Madrid in 1795. They held an interview with Miranda to try to obtain British help. He also cites Miranda's letter of January 16, 1798, to William Pitt. As the official delegate of the Council of Deputies of Mexico, Lima, Chile, and Buenos Aires, Miranda was to talk with British ministers about renewing the negotiations begun in 1790, which dealt with complete independence for the colonies, and to arrange a treaty of alliance like the one in 1778 between France and the English colonies in North America.

I keep coming across books by Spanish American writers, and in each the names of their liberators stand out—those who were born in our one great fatherland. Being Mexican, I proclaim the name of Miguel Hidalgo,

whose famous cry at the town of Dolores included a "Long live America and down with bad government." Many others rush into my mind. Independence and union was the plea from pole to pole. The people were the heroes, and liberty the common bond. Years afterward, José Martí said that the North set "the example of how nations gain their freedom."

Then Porras pins it down:

Bolívar was the most devoted promoter of the Congress of Panama, the only dreamer who was not satisfied with the written word and replaced illusions with truth and action. In 1813, during triumphant days in Venezuela, . . . he proposed to New Granada an alliance that had been left in suspension by the vicissitudes of war. His Minister of Foreign Relations said in reference to this project: "Our strength will be born of this union. The enemies of the American cause will tremble before so formidable a power, which, united, will be able to resist them on every side. . . . Why cannot a lasting union be effected between New Granada and Venezuela? And further, why should not all South America be united under a single, central government. . . ?

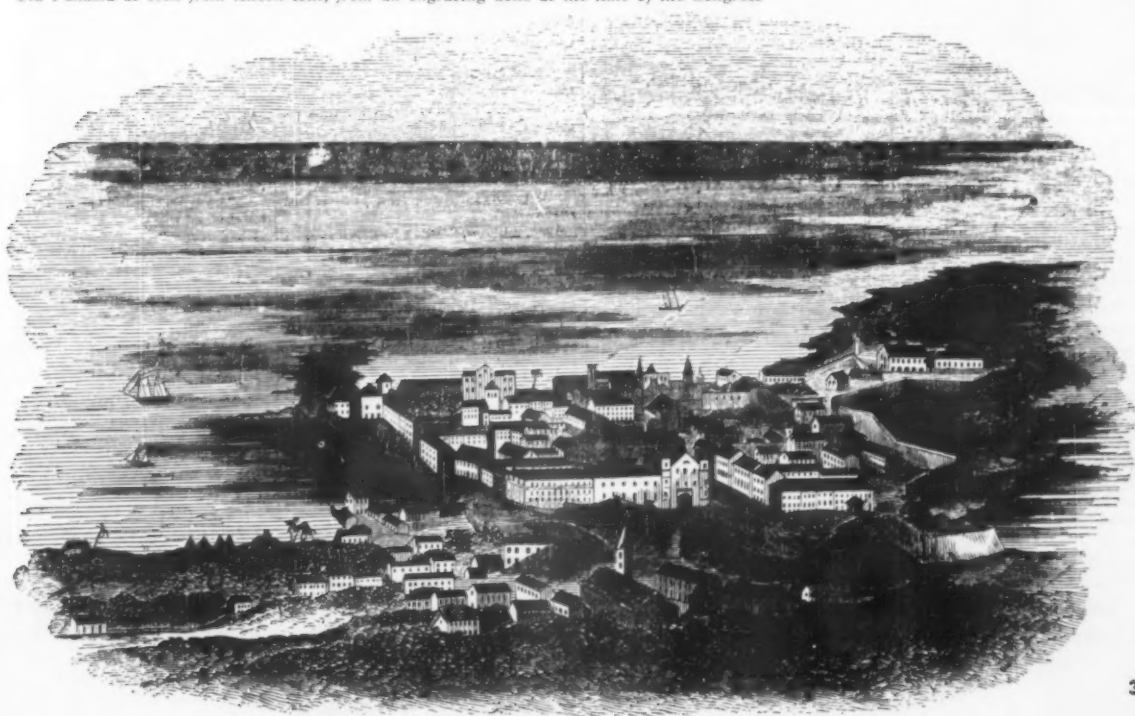
At the same time, Bolívar remarked in a letter to the president of the New Granada Congress:

I have no choice in Venezuela but to declare war. . . . I have sent special envoys to the United States and to Great Britain in the hope of interesting these nations in our cause and in aiding our efforts.

In his Jamaica Letter, which is still not as well known as it deserves to be, he wrote:

. . . It is a grandiose idea to think of consolidating the New World into a single nation, united by pacts into a single bond. It is reasoned that, as these parts have a common origin, language, customs, and religion, they ought to have a single government to permit the newly formed states to unite in a confederation. . . . How beautiful it would be if the Isthmus of Panama could be for us what the Isthmus of Corinth was for the Greeks! Would to God that some day we may have the good fortune to convene there an august assembly of representatives of republics,

Old Panama as seen from Ancón Hill, from an engraving done at the time of the Congress



kingdoms, and empires to deliberate upon the high interests of peace and war with the nations of the other three-quarters of the globe. This kind of organization may come to pass in some happier period of our regeneration. . . .

The idealistic patriot, of both America and the world, was aware of the stumbling block. From a distance, Bolívar came up with even the details:

. . . More than anyone, I desire to see America fashioned into the greatest nation in the world, greatest not so much by virtue of her area and wealth as by her freedom and glory. Although I seek perfection for the government of my country, I cannot persuade myself that the New World can, at the moment, be organized as a great republic. Since it is impossible, I dare not desire it; yet much less do I desire to have all America a monarchy, because this plan is not only impracticable but impossible. . . . The American states need the care of paternal governments to heal the sores and wounds of despotism and war. The parent country, for example, might be Mexico, the only country fitted for the position by her intrinsic strength, and without such power there can be no parent country. . . .



Air view of Panama City; in background, Ancón. Arrow marks 1826 meeting place (shown at right), now part of Colegio de San Agustín

In numerous documents Bolívar summed up the elements and, at the same time, gave a clear picture of his universal Americanism—his July 12, 1818, proclamation to the Argentines; his letters to Juan Martín Pueyrredón; his words to the people of Granada on August 15, 1818; among many others—but for now an excerpt from his great speech to the Congress of Angostura, on February 15, 1819, must suffice:

The merging of New Granada and Venezuela into one great state has been the unanimous wish of the peoples and the government of both republics. . . . In contemplating the union of these countries my soul rises to the heights demanded by the colossal perspective of such a wonderful picture. Soaring among the coming ages my imagination rests on the future centuries, and seeing from afar with admiration and amazement the prosperity, the splendor, and the life that have come to this vast region, I feel myself carried away, and I see her in the very heart of the universe. . . . I can see her sitting on the throne of liberty, the scepter of justice in her hand, crowned by glory, showing the old world the majesty of the modern world. . . .

Bolívar did not forget his ideal for a moment. On November 25, 1825, he wrote to Marshal Santacruz:

"Southern America will form a cordial confederation." His December 5 letter to General Carlos María de Alvear reads: ". . . The league between this Republic [Bolivia] and the Argentine is one that I should like to see enlarged to include all Spanish America. . . ." And, when the Panama meeting was already under way, he wrote: ". . . I shall be in Lima . . . to see the Congress of the Federation of Sister States. This will be the culmination of all my efforts. If not, I shall abandon my career."

In his December 7, 1824, invitation to the governments of Colombia, Mexico, Río de la Plata, Chile, and Guatemala to initiate the Congress of Panama, he mentioned that the time had already come when the American republics had common interests and affiliations. He recalled that in 1822, as President of Colombia, he had invited the governments of Mexico, Peru, Chile, and Buenos Aires to form a confederation and call an assembly of plenipotentiaries from each state "that should act

as a council during periods of great conflicts, to be appealed to in the event of common danger, and to be a faithful interpreter of public treaties when difficulties arise; in brief, to conciliate all our differences. . . ."

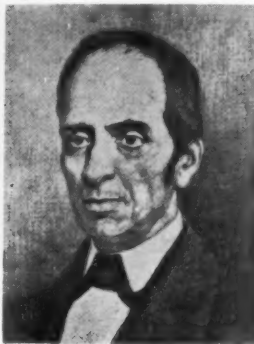
In the last part of his circular invitation of 1824, the Liberator stated: ". . . The day when our plenipotentiaries exchange their credentials will mark an immortal epoch in the diplomatic history of the world. A hundred centuries hence, posterity, searching for the origin of our public law and recalling the compacts that solidified its destiny, will finger with respect the protocols of the Isthmus. In them will be found the plan of the first alliances that will have marked the beginning of our relations with the universe. . . ."

The Congress and Colombia's invitation to the United States Government to take part stirred up a long controversy that has been analyzed by many U.S. writers.

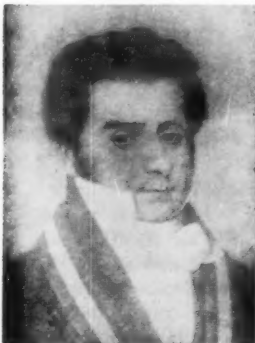
The U.S. historian Arthur Whitaker says in his book *The United States and the Independence of Latin America*:



Antonio de Larrazabal, delegate of the Federal Republic of Central America



Manuel Lorenzo de Vidaurre, Peruvian delegate, was chief justice of Supreme Court



General José Mariano Michelena, delegate from Mexico



Pedro Molina also represented Federal Republic of Central America at 1826 Congress



General Pedro Briceño Méndez, delegate of Greater Colombia



José Domínguez Manzo, Mexican representative at Congress



U.S. Secretary of State Henry Clay, strong advocate of the Congress of Panama



As a matter of fact, considering the circumstances the Congress was very well attended. Of the established and recognized states of Latin America, only three (Argentina, Brazil, and Chile) failed to attend, and the four that did attend (Mexico, Central America, Colombia, and Peru) embraced territory that has subsequently been divided into *twelve* independent states.

While it is true that the immediate achievements of the Congress were nil, the moral effect of merely having made the effort was great. . . .

The authoritative Whitaker sums up the situation in these terms:

Simón Bolívar . . . originally planned it as an essentially Latin American Congress, and its purpose was to promote the unification of Latin America—a process already initiated by Colombia with its South American neighbors. According to the original plan, the United States was not to be invited to participate in the Congress. Late in 1825, however, an invitation was extended to it by the government of Colombia, mainly through the efforts of President Santander. . . . Similar invitations were received about the same time from the governments of Mexico and the United Provinces of Central America, which had separated from Mexico on the collapse of Iturbide's short-lived empire. . . .

As [John Quincy] Adams observed in his message to Congress on the Panama mission, "objects of the highest importance . . . bearing directly upon the special interests of this Union" were on the agenda of the Panama Congress. As a recent writer has expressed it, one of the purposes of the Latin American participants in the Congress was to "pluralize" or Pan Americanize the Monroe Doctrine—as, indeed, Brazil has already sought to do by direct negotiation with the United States through Rebello at Washington. Other items related to the defense of Latin American independence, to which the United States was already committed; the definition of the maritime rights of neutrals, which had been the foremost problem in the foreign relations of the United States in the forty years since the establishment of its own independence; the liberation of Cuba and Puerto Rico, a point on which the United States did not by any means see eye to eye with their would-be liberators in Latin America; and the creation of a permanent system of treaties of alliance, commerce, and friendship, with provision for an international council for the adjudication of disputes arising out of the treaties.

The importance that Adams attached to the Panama mission is shown by the fact that he tried to persuade Albert Gallatin, who might be called the dean of the American diplomats at that time, to represent the United States at the Congress. It was not that Adams was proposing to commit the United States to any political or military obligations toward the new states, for, as he assured the Senate, the purpose of the mission was "neither to contract alliances, nor to engage in any undertaking or project importing hostility to any other nation."

Nevertheless, Adams did describe Latin America as standing in a different and closer relation than Europe to the United States. . . . His language showed that he did not regard the rule of isolation as applying with the same force to Latin America as to Europe, and many members of Congress construed it as suggesting that the community of interests so glowingly described in his message might be made the basis of inter-American cooperation.

The opposition made much of Adams' change "from a caution cold as marble, into the verbal fervors of love at first sight for the South Americans," and accused him, Whitaker says, of having caught "this Spanish American fever" from Henry Clay. William C. Rives of Virginia said: "This *American System* is not confined to the Secretary of State [Clay] and his diplomatic pupils. The President himself is a proselyte! . . . In his message to this House, . . . 'the fraternity of freedom,' 'sister Republics' (including the Emperor of Brazil, I suppose), 'nations of the hemisphere,' 'the Powers of America,' dance through his pages."

Professor Whitaker shows clearly that Senate and press objections to the government's decision to attend the Congress of Panama were due principally to the conviction that Latin America was "a poor customer and a dangerous competitor to the United States." This was largely a Southern attitude; it is strikingly demonstrated in the behavior of Senator Robert Young Haynes of South Carolina, who in 1824 was an eloquent exponent of the "competition" theme and in 1825-26 was one of the most determined opponents of U.S. participation in the Congress. Contrariwise, in 1824 representatives of the northern coastal states had expressed great faith in the potentialities of Latin America as a market for U.S. manufactures, and it was in this region that the mission was most enthusiastically supported.

Senator Haynes said in a long speech:

This question . . . is based on an entire change of the neutral position which we have hitherto so happily occupied in the contest between Spain and her colonies—a change that may not only involve us in the struggle, but may be fatal in its consequences to those whom we are most anxious to serve. . . . No man can deny that the Congress of Panama is to be composed of deputies from *belligerent States*, and that its objects are *essentially belligerent*. These objects are not concealed, but are publicly avowed, and known to the world. It is to be an assembly of confederates, differing very little from the old Congress under our Articles of Confederation, to which, indeed, it bears a striking resemblance. . . . If the character of the Congress is belligerent—no neutral can lawfully be there.

The question of slavery is one, in all its bearings, of extreme delicacy. . . . It must be considered and treated entirely as a DOMESTIC QUESTION. With respect to foreign Nations, the language of the United States ought to be, that it concerns the peace of our own political family, and therefore we cannot permit it to be touched. . . .

Let me solemnly declare, once for all, that the Southern States never can permit any interference, whatever, in their domestic concerns, and that the very day on which the unhallowed attempt shall be made by the authorities of the Federal Government, we will consider ourselves driven from the Union. . . . There is no nation in the world whom I would consult on that subject, and least of all, the new Republics. . . .

In plain terms, Mr. President, we are called upon to form a HOLY ALLIANCE on this side of the water, as a counterpoise of the Holy Alliance on the other side of it. . . . From the very bottom of my heart, I abhor the idea of combinations among sovereign States. . . . Great Britain, the only nation in Europe that possesses the shadow of freedom, has refused to join the Holy Alliance. I hope we shall follow her example in having nothing to do with this "great American confederacy"—Mr. Canning declared that such an alliance was unconstitutional—and surely, if it was so in Great Britain, it must be so here. . . .

Thomas Hart Benton, Senator from Missouri, recalled years later that his object was "to avoid entangling alliances and interference with the affairs of other nations," and mentioned the "unusual and painful excitement" of the discussions.

Martin Van Buren, Senator from New York, touched upon various aspects in a similar manner:

What is the character of the Congress of Panama, first, as it respects the Spanish American States, by whom it is constituted, and secondly, the footing upon which our Representatives are to stand? . . . We are then invited to become a member of the proposed Congress, and of this *confederacy of American States*. . . . Ought we to join a Congress thus constituted? I contend that we ought not if we could, and that the power to do so is not conferred by the Constitution. . . .

The message is however supposed to refer to the probable designs of the Confederate States upon the Islands of Cuba and Puerto Rico. . . . We have before us abundant evidence, that, if the independence of Spanish America is not recognized by old Spain, it is to be settled by the Congress of Panama. . . . What are we to do? What can we do? . . . Can the Executive instruct [the delegates] to protest against any movements on the part of the confederate states against those islands? To admonish them of its impropriety, and denounce resistance? No, sir. . . . If the United States are willing . . . at all hazards, . . . the invasion of those Islands, the manifestation of that resolution, to be efficient, must proceed from another branch of the Government—the legislature. They are, fortunately, unfettered by diplomatic entanglements. If our deputies cannot effect this object, what are they to do? Why thus embarrass ourselves?

On January 11, 1826, the Senate Foreign Relations Committee voted against the sending of delegates to Panama, but on March 14 the Senate approved it by a vote of 24 to 19. The House of Representatives concurred, appropriating the necessary funds by a vote of 134 to 60. To give an idea of the heat of the debates, they were responsible for a duel between Henry Clay and Senator Randolph, which took place on April 8 "on the Virginia bank of the Potomac." (Fortunately no blood was shed.) Henry Clay thus affirmed on the field of honor his ardent belief in Pan Americanism, expressed earlier in his famous speech of May 10, 1820, in which he spoke to the House of Representatives of an American system "which would constitute the rallying point of human wisdom against the despotism of the world."

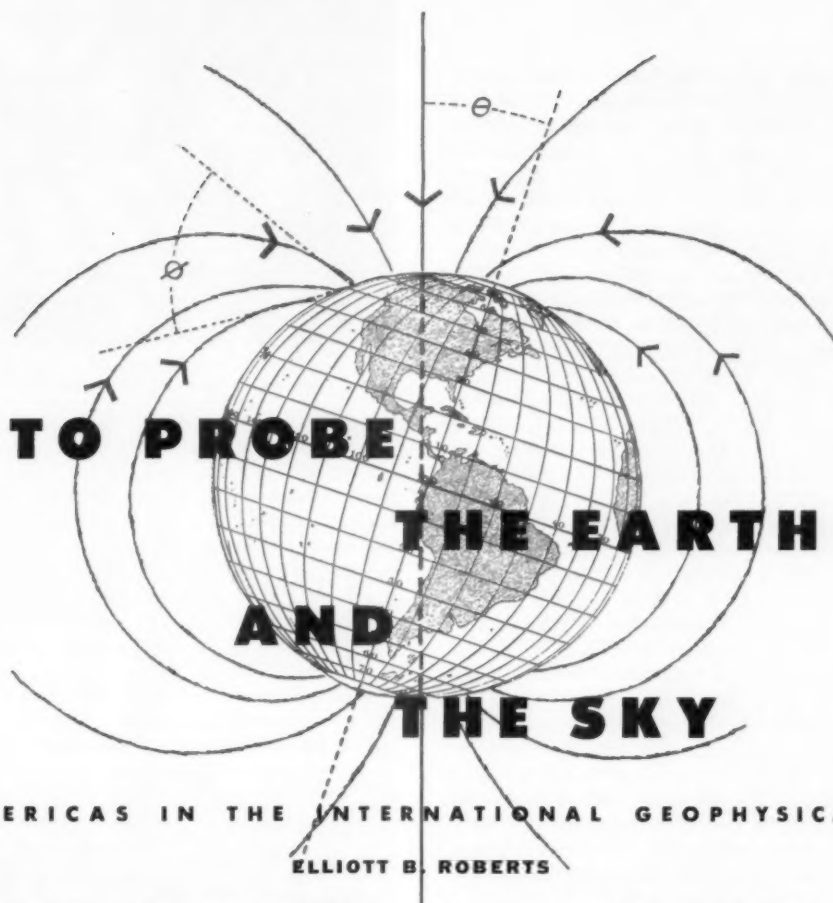
So President Adams triumphed over the violent opposition to the Congress of Panama and was at last able to appoint the delegates.

Meanwhile, the Congress opened at eleven on the morning of June 22, 1826, in the Chapter Room of the Convent of San Francisco. The plenipotentiaries of Greater Colombia, the Federal Republic of Central America, Peru, and Mexico were present. The United States appointed as its representative John Sergeant, a Philadelphia lawyer and former Congressman, who did not reach Panama in time, and Richard C. Anderson, Minister to Colombia, who died en route to the Isthmus. Great Britain was represented by Edward James Dawkins, and the Netherlands sent Colonel Werbel as an observer.

In his tribute to the American assembly Edouard Herriot has said:

The Congress of Panama could not succeed. . . . There is an element of tragedy in the history of this Assembly that attempted to write a new chapter in political morality. . . . Bolívar was a predecessor of Wilson and Kellogg. . . . It is our duty—a hundred years after the Congress of Panama—to remember that the work, though imperfect, preceded the recent work of the League of Nations. In my opinion, Bolívar's greatest glory is . . . that he wished to stabilize peace forever, basing it on principles of law and on worldwide solidarity.

Now that we have followed Bolívar from the beginning through his system of alliances, can there be any doubt of the grandeur of what he did? A "celestial lightning rod," as Rubén Darío said of poets, he received not only Mancini's "logic of the times" but the voice of the universe, of all peoples. He had vision, mystic faith, and in addition—which is to have everything—the judgment and flexibility of a great statesman. ♦ ♦ ♦



A NEW CHAPTER is about to be written in the fascinating story of man's diligent efforts to know more about the world he lives in and sees around him. From July 1, 1957, until December 31, 1958, the dates of the International Geophysical Year, the entire world will become the arena for the greatest measuring attempt of all time. Scientists of forty-five nations are planning a fresh attack upon many of the remaining mysteries of the earth and its atmosphere. Because of their unique geography, the American countries will play a major role in man's most searching study of his environment.

The nations of America sprawl astride a meridional zone 70 to 80 degrees west of Greenwich, reaching from the frozen north polar seas to the unknown high plateaus of Antarctica. Observation points in this north-south band can give a cross-section of half the world. In their search for suitable lookout points, scientists have found this zone ideal—the best of three in the entire world. The other two north-south zones adopted by the International Committee are roughly the meridians 10 degrees east, through Europe and Africa, and 140 degrees east,

through Asia and Australia. In each case, use will be made of such lands as can be found in their vicinity, but neither provides as good a belt as the American zone.

From this study, man will certainly learn how to use nature's forces better and consequently he will live better. The scientists of the American States will seize this opportunity and challenge for which they have many advantages. The Andean altiplanos lie far above the haze and smoke of the lowlands, providing many preferred locations for the study of the upper atmosphere, solar radiation, cosmic rays, and astrophysics. Unlike the true equator to the north, the magnetic equator—where there is no vertical direction in the unseen magnetic force, and where mysterious jet streams of electric current flow in the upper air—wanders and wavers across Peru, Ecuador, and Brazil. Far away in Canada lies the magnetic north pole, where the force stands on end and compasses won't work. The aurora australis and its counterpart in the north flare up a world apart; scientists of the Americas will learn what these separate night lights have in common and how they affect our radio communications. Near the tip of South America lies Antarctica, the last great unknown land on earth, where glaciation can be studied on a grand scale for comparison with ice observations in Greenland and in the mountain highlands of Mexico and the Andean regions.

Captain ELLIOTT B. ROBERTS is chief of the Division of Geophysics in the Coast and Geodetic Survey, Washington. He is also a member of the U.S. National Committee for the International Geophysical Year, the body directing U.S. participation in the program.

This IGY program is the successor to two smaller international inquiries into the phenomena of nature. The First Polar Year of 1882-83, and its successor of 1932-33, grew out of man's curiosity about the unusual weather and electrical displays he saw in the polar regions. It was then thought that these were limited to the Arctic and Antarctic. The coming program is based upon vast new knowledge of nature. It is now known that the peculiar weather, the auroras, and the magnetic disturbances are really parts of world-wide physical processes.

The First Polar Year was scheduled to cover an Arctic summer. This happened at a time of intense sunspot activity. An unexplained fact of nature is the regular eleven-year cycle of rising and diminishing turbulence on the solar surface. We see this as sunspots, and we know that magnetic disturbances, radio fade-outs, and auroral displays are closely related to this eleven-year cycle. The Second Polar Year was planned after a fifty-year interval, at a time of sunspot minimum, in order to give results that would contrast significantly with those of the first. Now the scientists, spurred by accelerated scientific developments, need a third and much more comprehensive campaign, this time after only twenty-five years and when the sun's activity is again at its highest level. Although practically all branches of geophysics are to be investigated, the primary objective is to study the physics of the atmosphere. The study must deal with the entire world, thus extending the early efforts of the First and Second Polar Years. The atmosphere has transient effects, and it exhibits ever-changing, almost ephemeral conditions. They can be understood and analyzed only through synoptic study, with many simultaneous observations. This requirement is the outstanding reason for an international program such as the IGY.

Atmospheric phenomena are of two principal kinds. The one of most popular interest concerns the motions and physical reactions in the dense lower atmosphere—whence comes our weather and climate. Anyone can see that wider knowledge of weather would be profitable, if only so that man's affairs could be planned more efficiently and more effective precautions taken. For example, accurate charting of the so-called atmospheric jet streams could save the world huge sums through faster and more economical airline schedules.

Tropical hurricanes, howling arctic blizzards, trade winds, and doldrums—all are at hand somewhere in the Americas, so every variety of weather and climate may be seen from the American IGY zone. It is said that polar weather controls that of all the world; the IGY scientists intend to find out beyond all doubt.

The other branch of atmospheric study deals with electrification of the air, which is brought on mostly by radiation from the sun. Several effects are involved. One of the most important is the formation of electrified particles, called ions, into sheets or layers, called the ionosphere, which reflect and refract radio signals and bend them around the curve of the earth, permitting long-distance signaling and radio navigation of ships and aircraft. Unfortunately, these ions also form themselves into moving streams of electricity, which become



Field scientist from Antarctic Institute of Argentina makes magnetic observations in South Shetland Islands

turbulent and agitated at times, particularly when the sun is affected by large spots. This makes radio signaling erratic. Failures or fade-outs occur, and this gets worse at eleven-year intervals in time with the sunspot cycle. A method has been developed for study of the ionosphere in which short-wave radio signals of changing frequency are directed upward and the echoes from the ionized layers are caught by a recording receiver. Different wave lengths are reflected from different ionosphere layers, so that the condition at any moment can be detected.

When moving streams of electricity form, magnetic disturbances are felt around the world. These are such significant indications of impending disturbed radio-



Strange shape of Cosmic Ray Observatory at Mexico's University City is due to technical requirements

signaling conditions that they are one of the chief reasons for geomagnetic observatories. There are not nearly enough such observatories in the American hemisphere, and a number will be specially installed for the IGY, including several in Antarctica.

Other effects of the electrification of the atmosphere are auroral displays, a night shine called airglow, thunderstorms, and certain chemical effects upon air particles. If man can acquire a complete understanding of these effects, and of the mysterious cosmic rays from outer space, he will have advanced his ability in com-

munication, navigation, missile guidance, and searching for mineral resources.

The IGY actually has many other lines of investigation. The sea, not so changeable as our atmosphere, yet a moving thing itself and the seat of tremendous forces, is due for a probing and pulse-taking such as it has never had before. The main reason for it is that it has intimate but not fully understood relationships with our air, exchanging heat and energy, modifying or even controlling wind movement, and generally ordering our climates. This is also true, on a slower scale, of the big



Refueling from U.S.S. Nespelen at McMurdo Sound in the Antarctic, which will be arena for research during Geophysical Year glaciers and ice fields of the world, so these will also come in for a share of attention.

The very fact that so many expeditions will go into remote parts of the world is reason for the seismologists and geodesists to take advantage of such rare opportunities for obtaining new data. The seismologists expect to learn much about the earthquakes that too often devastate the mountain countries of western America. They may also find new truths about the interior structure of our earth and the thickness of Antarctic glaciers. The geodesists who measure and survey the earth are employing this period of cooperation across the oceans to join in a new and better measurement of the longitudes of the continents. The distance from Europe to America

Andes offer interesting snow research: these Argentine ice formations that look like frozen waves are found at 11,700 feet



may soon be known within a very few feet or meters, a factor that bears both on problems of intercontinental guided missiles and on man's possible future problems of computing the paths of rocket-powered space ships. It also has a certain importance in surveying problems and in scientific studies of the physical constitution of the earth.

Not content with data limited to ground level, IGY investigators in several countries will send up hundreds of rockets to heights of a hundred miles or more, bearing instruments to measure conditions far in the heavens and to radio back results. Even this is not enough. Rocket flights go far above the heights attained by aircraft, but they are momentary and local. Man's insatiable appetite for every possible bit of data leads him to try still more daring methods. Scientists of the United States are therefore preparing to launch a dozen or more round missiles into the sky at such amazing speeds that they will become temporary satellites or artificial moons, circling the earth for perhaps months before falling back and burning like meteorites in the lower air. Lifted and propelled by three-stage rockets, these satellites will travel eighteen thousand miles each hour (or around the world every ninety minutes) at heights of between two hundred and eight hundred miles. Radio signals from these speeding messengers will tell us things we want to know about ultra-violet rays and X-rays from the sun and about cosmic rays—especially the weak ones that cannot reach us at earth level through the air. They will also report magnetic forces, the force of gravity, the density of the air and of the dust and gravel that drift in outer space, and other things we can know in no other way. Under good conditions, the shiny surface of such a missile will be seen by the naked eye in many parts of the world. In America, the missiles may pass over places anywhere between the central United States and central Argentina.

Coordination of area and time is an obvious necessity in so widespread a work, where so many different national efforts have to fit together in a complete picture. Coordination was begun when members of several international scientific unions asked the International Council of Scientific Unions to sponsor an IGY. The council formed a Special Committee on the International Geophysical Year under the chairmanship of the world-famous English scientist Sydney Chapman. The International Union of Geodesy and Geophysics, the International Scientific Radio Union, the World Meteorological Organization, and other interested unions sit on this committee, which is known as CSAGI from the initials of its name in French.

At its invitation, forty-five countries, including many American nations, have established national committees and have presented projects for the CSAGI's consideration and coordination. Out of this organization for international planning, there has developed a spirit of harmony promising the most fruitful results.

In the Western Hemisphere, an Adjoint Secretary of CSAGI has been appointed: Dr. Edward Hulburt of the United States, who will assist the General Secretary, Dr.



Schmidt camera will be used for meteor trail and astronomical observations at Tonanzintla, Mexico, during Geophysical Year

M. Nicolet of Belgium. Dr. Hulburt, together with Dr. Serge Korff of New York University, visited several of the American republics early in 1956 for discussions of Pan American cooperation and to arrange an American CSAGI conference at Rio de Janeiro during July 1956.

At Mexico City in August 1955 a Pan American IGY Committee was organized by the Pan American Institute of Geography and History, a specialized agency of the Organization of American States. This committee, under the presidency of General Ramón Cañas M. of Chile, and the vice-presidency of Ricardo Monges López, director of the Geophysical Institute of Mexico, will act as a promotional and coordinating agency among the Americas, and will, of course, participate in the Rio de Janeiro meeting.

Many institutions in the Americas can contribute effectively. In some cases, the additional expense may be small—perhaps only a moderate provision for special instruments. Expeditionary activities, on the other hand, may be very costly, but these may serve many purposes, thus distributing the expense over a variety of worthwhile objectives.

There is the world-renowned Geophysical Institute of Huancayo, in Peru, for instance. Started years ago by the Carnegie Institution of Washington and later transferred to the Government of Peru, this observatory is a leading geomagnetic station almost exactly on the geomagnetic equator. Its magnetic readings may, for the IGY, be amplified by auxiliary readings at a chain of stations in a north-south line in Peru crossing that equator. Huancayo will also carry on its work of ionosphere investigations, cosmic-ray measurements, solar-

radiation observations, and seismology. In this last field, it is in a key position for the study of earthquakes.

Argentina is one of the nations planning a large program, including expeditions to Antarctica, as is Chile. Argentina has long been known for its magnetic observatories, the most famous of which is at Pilar. Important contributions will also be made by the Military Geographic Institute, by the National Meteorological Service and its Office of Navigation and Hydrography, and by the distinguished scientists of the University of La Plata.

Chile, the home of General Cañas, will cooperate through its Military Geographic Institute, its Meteorological Service, and its Navy. Plans are also on foot to install a magnetic station on the remote but scientifically important Easter Island.

Brazil has a very active National Astronomic Observatory at Rio de Janeiro, an Astronomic and Geophysical Institute at São Paulo, and a cosmic-ray observatory at the University of Rio Grande do Sul in Porto Alegre. New magnetic observatories have been established by Brazil at Belém and by Colombia at Tatuoca, near Bogotá. Colombia, moreover, is the seat of another participant, the world-famous Geophysical Institute of the Colombian Andes. This is a Jesuit institution associated with San Bartolomé College in Bogotá. Directed by the internationally known seismologist Rev. Emilio Ramírez, S.J., it has produced geophysical observations of world interest and important research papers.

Uruguay, Bolivia, Mexico, and other countries have established national committees and are busy planning contributions. The enthusiastic Bolivian national committee, for example, plans work in meteorology, geomagnetism, ionospheric physics, solar radiation, and, of course, cosmic rays at the Cosmic Physics Laboratory of Chacaltaya, near La Paz. The United States' program is large, including Antarctic expeditions, about which much has been written, and the widely publicized artificial-satellite project. Both the United States and Canada will conduct geophysical investigations from many local institutions and from Arctic and Pacific island stations.

The state of modern civilization and the high standard of living enjoyed in many parts of the world are due almost entirely to original scientific research, although in many cases the researchers never foresaw the results. An outstanding scientific discovery—the existence of the ionosphere—was but an incident in the study of radio phenomena. Yet this one discovery has revolutionized radio communications and radio navigation, and has been of incalculable importance to the world.

Scientists everywhere agree that from the IGY there is excellent reason to hope for dramatic scientific "break-throughs" that will have profound future effects upon civilized life. We may expect better knowledge of the oceans, including seafood resources; we may look for knowledge about earthquakes, from which to develop better protective measures; we may find new cosmic sources of power—the possibilities are almost endless, depending only on one's imagination. It is an exciting prospect. ♦ ♦ ♦

dancing for St. Benedict

LITTLE-KNOWN FESTIVAL OF RURAL BRAZIL

BARBOSA LESSA

WHEN YOU MENTION Brazilian festivities to a foreigner, he immediately thinks of Carnival and the voodoo rites known as *macumba* or *candomblés*. Both are essentially Negro celebrations, the one typified by an easy-going, fun-loving Rio street "tough," swaying to a samba beat; the other by a "saint's daughter" finding an outlet for hysteria in the contortions of frenzied dancing.

BARBOSA LESSA is editor of the newspaper *Diário de Notícias* in Porto Alegre in his native Rio Grande do Sul State, Brazil. At twenty-six, he has led a varied life with experience as a *gaúcho* and poet. He has also been a TV, movie, and stage producer and founded a Brazilian folklore group.

But neither is the prototype of Brazilian celebrations or religious feeling. They may be typical of two cities: the Carnival of Rio de Janeiro, the *candomblés* of Bahia. To consider them representative of all Brazil would be as absurd as to regard the whole French people as the denizens of a Paris cabaret or to identify all U.S. citizens as Chicago gangsters. Eighty per cent of Brazilians live in rural areas, where such cultural elements as Carnival and *macumba* are either unknown or at most anomalies.

Obviously, with a country the size of Brazil, no single religious celebration can be selected as typical of the nation as a whole. In the Far South, for example, the

As moçambique dancer hops over sticks, others stamp rhythmically, knee-bells jingling. Lattice-like pattern of sticks must not be disturbed





At sundown, everyone follows "King" and "Queen," who will receive crowns, on second visit to church

big festival is that of Our Lady of Seamen, widely celebrated with a downriver procession followed by a watermelon feast; in the Far North, the *pastorinha* (little shepherd-girl), a Christmas dance-drama at which delicious sweets are consumed in quantity. North or South, however, there are always singing, dancing, and feasting.

One of the most appealing of Brazilian celebrations is the Feast of St. Benedict, patron saint of the Negroes. In the days of slavery, Negroes of many different tribal strains were brought to Brazil. Separated by language, beliefs, culture in general, they were not easily subdued by their masters. If the problem was to be solved, a common denominator had to be found. It was eventually, though indirectly, supplied by the Catholic Church, when Negro brotherhoods honoring the Virgin of the Rosary were established. Soon all the tribes were brought together and united under the same religious creed.

Since the attempt was so successful, the whites promoted the spread of these Rosary Brotherhoods, and by the early eighteenth century the fraternities' "Coronation of King Congo of Brazil" celebrations had become an institution. Every year each parish would crown a Negro "king," who was entrusted with the important tasks of settling disputes among his colored brethren and acting as intermediary between slaves and masters.

Encouraged by Church backing, the white man's interest, and the Negroes' enthusiasm, these "coronations" took on added splendor each year. Most of the foreign writers who visited Brazil during the days of slavery mentioned the picturesqueness of these celebrations, in

which the slaves enjoyed a day's freedom and held a procession headed by King Congo and his triumphant consort, Queen Ginga, who in turn was the patron of mammies and women servants.

In time, the coronations became an occasion for friendliness between the races. Young ladies would lend jewelry and lace to their slave-women so that they could outshine the others in their roles of attendants or maids of honor. Male slaves also wore their masters' fine clothes, the better to play the parts assigned them in the parade.

On Coronation Day the Negroes would be granted a sort of general twenty-four-hour amnesty. They could then dance freely to the sound of their African instruments, which were forbidden during the rest of the year. All through the night the jungle rhythms would throb as the slaves put on little war plays in tribute to King Congo and Queen Ginga. And since the Virgin of the Rosary was the patron saint of all the fun-making, Our Lady received the colored people's homage too.

The Congo and Ginga celebrations are responsible for some of Brazil's most picturesque dances, which acquired widely different names in the various states. They were *quicumbis* and *moçambiques* in Rio Grande do Sul, *congadas* in Paraná and São Paulo, *ticumbis* in Espírito Santo, *cucumbis* in Rio de Janeiro, *congós* in Bahia, *maracatus* in Pernambuco. Dancing started in the morning before Catholic altars and did not peter out until the small hours of the next day, in the warm promiscuousness of the slaves' quarters.

Even now the old-time Coronation is held in many



The "monarchs'" crowns are blessed by priest in church, just as a century ago. Real celebration follows this

towns of the Brazilian hinterland, but in the nearly seventy years since abolition it has taken new forms and new purposes. In São Paulo State, for example, it is called *Festa de São Benedito* (St. Benedict's Celebration), a tribute to the Negroes' patron saint. In the Paraíba Valley region traditional forms are more closely preserved, and four small towns—Cunha, São Luiz do Paraitinga, Guaratinguetá (with its colorful horseback pageantry), and Aparecida do Norte—vie with each other for the title of the most ardent worshippers of the saint.

At Aparecida do Norte, halfway between Rio and São Paulo on the Dutra Highway, the yearly festivities are held on the Monday after Easter. The town bulges with pilgrims who have come from all over the state to keep promises made to the miraculous saint who once held the Child Jesus in his arms. Some are old Negroes who knew the horrors of slavery directly or indirectly and now give thanks to Our Lady of the Rosary for their grandchildren's good fortune. Some are amateur dancers who display all the old-time seriousness as they demonstrate traditional steps learned from their grandparents. Some are guitar-players and singers from remote places—as far away as Minas Gerais State—who appear in groups to join in the chorus of praise to the Virgin of the Rosary.

Two of the most important figures on St. Benedict's Day are the King and the Queen, chosen by the brotherhoods from among the most devout believers. Since their "kingdom" is now far removed from its early African

ties, they are not called Congo and Ginga. Nor do they exert any authority over the Negroes, who no longer need special protection. Present-day racial equality is such that ordinarily one year the King is white and the Queen Negro and the next year the other way around. The two are selected a year ahead of time so that they can prepare themselves adequately. They are assisted, as in the old Coronations, by zealous helpers intent upon making the event a brilliant success.

Man dips into sock for his contribution to celebration. Day's festivities are paid for by saint's worshippers



For the devout, St. Benedict's sacred cookies and sweets are as holy as the wafer. Note medal on old man's chest



St. Benedict's is First Communion Day for these young descendants of masters and slaves



Musical traditions are handed down from generation to generation, but accordion has been added to music for congada dance

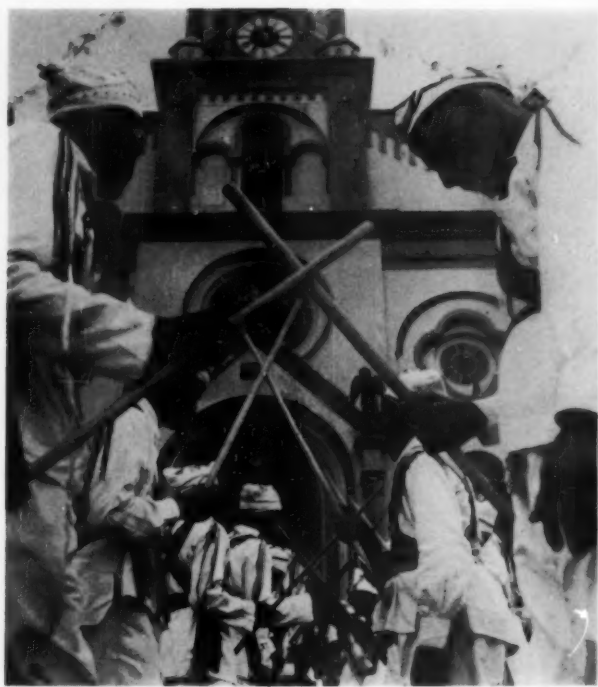
As important as the King and Queen on this day is the parish priest who blesses their crowns, silver for the King, gold for the Queen. He also sanctifies the preserved citron, served later to everyone in the home of the day's host. In short, the priest contributes genuine religious content to the celebration.

But the real highlights of the event are the *congadas* and *moçambiques*, groups of dancers whose performances bring back to life each year the Coronation of King Congo of Brazil. From the time Mass is over till late at night, they render homage to the patron saint with their rhythm and their drums.

On St. Benedict's morning, the sun shines bright on Aparecida do Norte. Mass is not yet over, and in front of the church—for there is no room inside—the *moçambique* dancers stand in respectful silence as if facing the saint's altar. Besides the local participants, five groups have come in pilgrimage from other towns to take part.

Colorful silk banners proclaim each group's place of origin and the name of the brotherhood to which it belongs. On one, under St. Benedict's image, elaborately embroidered letters warn that "the Saint's Dance is no joke"—a reminder that the occasion is a religious one. According to local tradition, St. Benedict was a farmer who invented the *moçambiques*' dance for the benefit of other farmers.

The brotherhoods to which all *moçambique* dancers must belong—headed by a "king" and led by a dancing "master"—are based on devotion to St. Benedict. Though



Silence falls over whole town as dance leaders form a cross with their sticks, dedicating dances to St. Benedict

a dancer need not be a Negro, he must be a farmer with a special attachment to the Virgin of the Rosary, just like the saint.

The *moçambique* dances are descended from the medieval war dances adopted by the Catholic Church to add color to processions. In the fifteenth century, the sword dance, essential on Corpus Christi day, was taken over by the potters' guild. In time, real swords were replaced by wooden rods—a change that, by the way, led to even greater skill in fencing. Thus the primitive war dance arrived at our times in such striking guises as the Pauliteiros and Ferreiros dances of Portugal and the *bal couvert* performed on St. Roch's Day at Briançon, France.

The *moçambiques* added to the original fencing display the rhythms of Africa and consequently more color and movement. The Brazilian people's imaginativeness also enhanced the dancing itself by developing many stunts devoid of a warlike character, such as the test of skill in dancing over wooden rods placed crosswise on the ground. As if that were not enough, the *moçambique* performers also took to using *paiús*, bells tied to their legs after the fashion taught by Jesuit missionaries to Brazilian Indians. The *moçambique* dances thus owe their distinctive character to three streams of inspiration: simulated fencing in the choreography; African drums and Indian bells, for rhythm; and religious appeals in song.

When Mass is over, everyone leaves the church to



It's harder than it looks to perform the leaps and skips of the moçambique dances

Even toddlers join in the celebration and enjoy sweets especially blessed for the occasion

follow the King and the Queen to their homes. *Congada* drums and *moçambique* songs are heard. The procession is led by boys who have just had their first communion. They are followed by the Brothers of St. Benedict, wearing white hats and blue chest ribbons. Then come the monarchs themselves, carrying their crowns on cushions, and at their sides walk two drummers, also Brothers of St. Benedict. Behind these is the general public, eager to reach the King's home and eat the St. Benedict sweets, which are not only delicious but also blessed. Hundreds of visitors are served before the saint's image. The sweets are usually chosen for ease of cooking, and may be made of citron, pumpkin, potato, oranges, or—the *pièce de résistance*—papaya, of which as many as five truckloads may be needed. Special guests, the town's most important people, may be given pudding, gelatin, or custard and soft drinks.

Meanwhile the streets throb with the *congada* rhythms as old African stories are acted out. These involve heated fights that stop only upon the arrival of Queen Ginga's entourage. In contrast, the *moçambique* dances hold no dramatic content, but are noteworthy for the endless succession of new numbers, each a challenge to skill, leg muscles, strength of arms, and sureness of judgment. Large crowds gather to watch the odd turns and spins.

In front of the host's house, a brotherhood from Taubaté Township now prepares for its dance as the "master" sings out the first melody in a whimpering voice:



*Pra nós manejá
Pra nós manejá.*

So we can work it,
So we can work it.

And the dancers' choir fills in:

*Dá licença meu Rei
Pra nós manejá.* Give your permission, King,
So we can work it.

As the tune is repeated it gains tremendous rhythmic momentum until the dance steps and the clashing of swords become obsessive.

At the next corner, dancers from Guarulhos Township are tying bells to their legs (up to that moment, the bells had remained silent in deference to the religious ceremonies), as they sing a haunting, monotonous chorus:

*Vamo amarrá os paia
Vamo amarrá os paia.* Time to tie the bells
Time to tie the bells.

Farther down, on the plaza of St. Benedict Church, Registro Township pilgrims have been dancing for some time. Their sticks cross, at first slowly and carefully, while the brotherhood sings a melodious tune:

*Viva São Benedito
São Roque e São Sebastião,
Viva o Santo da Batalha
Vamos nós cruzá os bastão.* Hail St. Benedict,
St. Roch, and St. Sebastian,
Hail the Saint of Batalha.
Let's cross our sticks.

The dance reaches its climax at sundown, with the performers going into leaps that nearly throw them on the ground and then lift them high in motions worthy of an acrobat:

*A primeira é no chão
a segunda é no ar
a terceira vem vindo
querendo chegar.* First one on the ground,
second one in the air,
the third is on its way
and anxious to arrive.

Sometimes the dancers challenge each other in elaborate contortions over a lattice-like pattern of sticks spread on the ground:

*Vamo armá os bastão
dum jeito bonito
pra subir a escada
de São Benedito.* Let's set down the sticks
in a pretty way
to climb the ladder
of St. Benedict.

For hours on end the dancing continues, broken only by a few pauses during which, from their little stands in front of the church, women vendors sing out their wares in a clear voice: traditional drinks like *quentão*—a hot toddy made of cheap rum mixed with ginger—or sweets such as peanut brittle, coconut candy, and cookies. The dance is not really interrupted until it is time for the fireworks. Just as in the King Congo festivals of a century ago, no religious celebration in Brazil would be complete without fireworks. Everything ceases then, forced to give way to the popping and blasting.

Once the last rocket has gone up, however, the drums begin throbbing again, slower this time, for the songs are now of farewell. To the rhythm of the day's last singing, bodies glistening with sweat sway down the street toward the temporary shelters set up for the pilgrims. The *moçambique* dancers' sticks still tangle, but only halfheartedly, as if there were no fight left in them.

*Andorinha voou
no galho da roseira serenou. . . .*

The swallow flew
and came to rest on the rose branch. . . .

And the chorus goes on:

*Adeus, mi'a gente, eu vou-me embora
Santa Barb'a me chamou. . . .
Farewell, my friends, I'm leaving.
St. Barbara has summoned me. . . .*

The *congadas* also slow down, for their songs, too, carry a gloomy farewell note:

*Vamos embora com Deus
os anjos do céu é que vão me levá,
vão e vão
vamos embora com Deus. . . .*

Let us go with God,
the angels in heaven will be taking me.
Let's go, let's go,
let's go with God. . . .

In the silent church, St. Benedict must be smiling in his shrine as he gratefully watches those dances of his own invention. ♦ ♦ ♦

FELLOWSHIPS FOR WOMEN

A number of fellowships for pre- and post-doctoral research during the 1957-58 season are offered to U.S. women by the American Association of University Women. Thirty are "national"—one of \$4,000, five of \$3,000, five of \$2,500, and nineteen of \$2,000, and several sums ranging from \$250 to \$500 are available to supplement awards that may be insufficient for the purpose. In addition, "international" fellowships of from \$1,500 to \$2,000 will be awarded. Except that the international fellowships must be used for study abroad, both types are unrestricted as to field or place of study. In each case, the residence requirements for the doctorate must have been completed. Application forms may be obtained from:

Miss Mary H. Smith
1634 Eye Street, N.W.
Washington 6, D.C.

The deadline for applications is December 15, 1956, and successful candidates will be notified not later than March 1, 1957.

Answers to Quiz on page 27

- (1) Arabian. (2) True. (3) Venezuela; Venice. (4) Literature and politics.
- (5) Coffee was declared illegal, which led to bootlegging and raids for a short time until the act was repealed (as with Prohibition in the United States).
- (6) Kaffeeklatsch. (7) Java. (8) Colombia. (9) Captain John Smith. (10) Tea (the Boston Tea Party).

OAS

FOOTO FLASHES



At the opening of a PAU exhibition of paintings by the Cuban artist Hugo Consuegra (center), the island republic's Interim Representative on the OAS Council, Dr. José T. Barón (left), held a lively discussion about modern art with Ambassador Miguel Angel de la Campa, Cuban envoy to the United States. Consuegra belongs to "The Eleven," a group of non-objective Cuban artists.

The summer concert season at the Pan American Union started off with the appearance of the famous Cuban popular singer Ignacio Villa, better known as "Bola de Nieve [Snow Ball]." He is pictured here (right) with the Colombian composer Santiago Velasco-Llanos and Mrs. Guillermo Espinosa, wife of the head of the PAU music section. Bola de Nieve is a radio, television, motion-picture, night-club, and recording star known throughout Latin America. He has also received wide acclaim in Europe for his rendering of popular Latin American songs, especially selections from Afro-Cuban folklore.



During their recent visit to the Pan American Union, sixty-two mayors and aldermen from the Brazilian state of São Paulo were welcomed by OAS Council Chairman César Tulio Delgado of Colombia (at microphone). The Brazilian officials, some of whom were traveling with their families, were touring U.S. cities.



After awarding testimonials for their work in inter-American affairs to the representatives of six U.S. radio stations and three networks, OAS Secretary General José A. Mora (right, shaking hands) congratulated John F. Meagher, Vice-President for Radio of the National Association of Radio and Television Broadcasters, in a ceremony at the Pan American Union. The networks honored were the American Broadcasting Company, the Mutual Broadcasting System, and the Clear Channel Broadcasting Service. The radio stations were all in Washington, D.C.

When an American Legion Auxiliary ceremony honoring the Republic of Haiti was held recently in the Pan American Union, Haitian Ambassador to the United States Maclair Zephirin and Madame Zephirin (right) stood at attention during the playing of their country's national anthem. Photographed with them were (from left) Jules Blanchet of the Pan American Union, Miss Céline Chenet, and Miss Marie Chenet, attaché of the Haitian Embassy.





Panama City from Ancón Hill. Present capital was established near original town destroyed by Henry Morgan in 1671

PANAMA CITY THEN AND NOW

A native tours the capital

RICARDO J. BERMUDEZ

PANAMA CITY—casual and youthful, romantic and dreamy—is like a young girl clad in green, lying on the beach dabbling her toes in the Pacific. As she rests there, her skin a bit tanned, no one would guess that this is one of the heroines of Spanish colonial history. Yet this pensive maiden has proudly and gracefully suffered the ups and downs of destiny—has even perished, only to be reborn. To really know her, you must learn something of her past.

Her story begins on a memorable September morning in 1513, when Vasco Núñez de Balboa discovered the mysterious body of water later named the Pacific Ocean. From then on, the humble native village of Panama assumed world-wide importance. Pedro Arias de Avila, Governor of Tierra Firme (the mainland as opposed to

the Caribbean islands), transferred his capital to this community that could now enjoy the advantages of trans-Isthmian traffic. Before long, Peruvian treasures passed along fabulous stone-paved trails, and Panama on the Pacific and Nombre de Dios on the Atlantic became the diastole and the systole of the immense circulatory system connecting Spain's overseas possessions.

Soon Portobelo displaced Nombre de Dios, and with the road from Cruces and navigation along the Chagres River, the town of Panamá (now Old Panama) became the Queen of the Pacific. Our heroine reveled in gold and glory, arousing adventurers' dark avarice. Then her death knell sounded, and no one could prevent the fatality, brought on by her own grandeur.

In those days international politics was still in a romantic stage. Privateers and pirates risked their lives on fragile brigantines adorned with sails and pennants. On the Atlantic, Nombre de Dios and Cartagena were the first casualties. In 1669 Henry Morgan captured

RICARDO J. BERMÚDEZ, former Panamanian Minister of Education, knows well the city of which he writes, for he was born there. Engineer and poet, he is an important figure in his country's current literary movement.

Portobelo, noted for its fairs and for its cargoes bound for Spain. Old Panama's defenses were broken; only the forest lay between her and voracious enemies.

In 1671, after treating the injured and bolstering his fighting forces, Morgan again entered the fray. This time Old Panama fell, despite the epic stand of men and bulls fighting side by side. The Queen of the Pacific disappeared in a holocaust, leaving only graceful ruins covered now with ivy and neglect.

Today's Panama City rose from those ashes. In 1673, still close by the ocean, the land was blessed. High walls—somewhat belated—girdled her waist. A plaza, a church, and Ancón Hill witnessed the rebirth.

Once the golden Peruvian gusher had dried up, Panama City's strategic importance faded. Administratively speaking, Tierra Firme came to be one more province in the Viceroyalty of New Granada. When the Spanish Empire crumbled, the Isthmian states joined Colombia, Venezuela, and Ecuador in the Greater Colombian federation. Those were the glorious days of Bolívar and the Congress of Panama. The eyes of the world were on Panama City.

Then came blood and destruction, and sister nations were needlessly oppressed in the effort to find an entrée into history. The maiden despaired; unless her luck changed, she would again be no more than the humble home of Indian fishermen.

But gold was to pour once more like mythical rain. California was the newest hope of fortune-hunters, and soon the Panamanian metropolis became a stepping-stone for adventurers. Ships and railroads, travelers and treasures, left their mark of prosperity and cosmopolitanism. Far-sighted men began to envision a canal across the narrow isthmus.

First came the French with their lofty idealism—pathetic giants who were mortally defeated by infinitesimal mosquitoes. But the times were so topsy-turvy that it would have seemed illogical for them to die any other way. French was spoken in Panama City, and gentlemen imported their clothing from the Bon Marché. The French left their elegant customs and a few buildings that still proclaim their nobility.

Next came the North Americans, exact, persevering, cautious. Canal construction brought the ingredients of a new nationality. Anglo-Saxons, Latins, and West Indians influenced the culture and social standards created by Indians and Spaniards.

Powerful forces representing local welfare had broken the bonds between Panama and Colombia. The whole thing was charged with emotion. I have seen my grandparents, even after the independence, tearfully recall the former glories of Colombia.

Everything that has happened to Panama City has in some way marked her. Historic changes have opened arteries for the new blood that fires her spirit. Few cities need so much of yesterday to explain today as this child of fire and ocean, rain and forests.

At first it was a peaceful city. The churches—the Cathedral, San José, and Our Lady of Mercy—rang out their bells, inviting our ancestors to the services that



Old Panama. Moss-grown ruins are all that was left after Morgan fired it



New Panama builds: University City is example of country's best present-day architecture



"Crossroads of the world." Panama City is famous for its shops carrying exotic merchandise

enriched their lives. The governor's palace, official buildings, stores, markets, and the plaza near the Cabildo were the main points of interest. A stone wall, its gates tightly closed at night, defined the territory of the inhabitants who later were called "the insiders," a term with an aristocratic connotation.

Meanwhile, the slaves had brought to the old plantations, along with their sadness, the magic of their rituals, chants, and dances. With the landowners' permission, African drums throbbed mournfully in the night, and men and women were enthralled by sensual dancing. A hint from the woman, flirtatious and voluptuous, would arouse the man to animal-like gyrations. Throughout the dance, bows and curtsies, just like those servants saw their masters perform every day, were interspersed as



Obelisk is a monument to the French, who came to Panama in 1879 to build canal but failed

ironic, spiteful gestures. Later, the dance was taken up in more aristocratic circles; this was the beginning of the Panamanian *tamborito*—one of America's most beautiful folk dances—and the *pollera*, the Panamanian woman's exquisite dancing costume.

As the French canal work went on, the city expanded, slowly at first. Santa Ana suburb, with its popular church and its park that is still known as the heart of Panamanian democracy, sprang up outside the walls. The people who lived there, called "the outsiders," were obviously farther down the social scale. In those days picturesque carts distributed the drinking water from springs on the skirts of Ancón Hill, where other suburbs later grew up—San Felipe, Chorrillo, and Calidonia. Most of the homes for the canal workers were built in the neighborhood of Calidonia. This influx of foreign workers and the other immigrants who came to Panama during the two world wars had a tremendous impact on the city, making it mushroom rather than spread according to an orderly pattern.

In 1915 the section called "La Exposición" was set up as a site for the International Exposition held to celebrate the completion of the canal. The city also grew in other directions: La Cresta, Campo Alegre, Cangrejo,



Checkers-players deliberate over sidewalk game

Obarrio, Coco del Mar, and Altos del Golf. Now the government, in an effort to meet the need for low-cost housing for the poor, is building up the Bethania and Francisco Arias Paredes districts. In the well-planned newer sections, the necessary public services are handy to each neighborhood unit.

Cathedral was begun in 1673 and took almost a century to build





Luxurious Hotel El Panamá draws international tourist trade

The farther end of the old section of the present Panama City juts into the sea in a boot-shaped peninsula. The ancient walls built by the Spaniards for protection against pirates still stand, and a road runs along the top. This picturesque drive is popularly known as the Paseo de las Bóvedas (Esplanade of the Vaults) because of the ancient prison cells inside the walls. From the top you can see a large part of the broad bay: the fortified islands of Flamenco, Naos, and Perico, and, beyond, Taboga and Taboguilla, tinged with blue or violet.

In a depression on the little peninsula, a small plaza planted to red acacias recalls the ancient glories of France, with an obelisk topped by a cock—the symbol of liberty—and commemorative plaques. The Palace of Justice and several well-preserved colonial buildings surround it. A narrow street leads to the Club Unión, our most distinguished social center, famous for its bar, its cuisine, and its open-air dance floor overlooking the murmuring Pacific.

Near by is the Colegio de San Agustín (formerly the Convent of San Francisco), in which the Congress of 1826 met. The Plaza de Bolívar, with a large statue of the Liberator, almost adjoins. A little farther on is the Presidential Palace, a strange Moorish structure boasting a patio with a fountain and strolling egrets and a yellow salon of fine mahogany, cedar, and oak.

Now we walk to the peaceful Plaza de la Independencia or Plaza de la Catedral. The Cathedral is a well-proportioned building with several excellent statues on its façade; inside, certain alterations have been made that mar its quality. The old Cabildo—once the headquarters of the French canal company, now the Ministry of Education and the Post and Telegraph Office—the

venerable Hotel Central, and the Archbishop's Palace border this noblest of Panamanian plazas.

Descending to the sea, we come to an imposing Renaissance-style building that houses the National Theater and the ministries of Public Works, Interior, and Agriculture. Not far away are old Santo Domingo Church, austere and mysterious, and the ruins of the Arco Chato (Flat Arch), which according to legend were responsible for the decision to build the canal in Panama: having stood for centuries, they were proof that the area had been free of serious earthquakes. Somewhat more distant is the Church of San José, with an exuberant baroque altar of gold, saved from the pillage of Morgan's men by a quick-witted friar who painted it black to conceal its splendor.

The Plaza de Herrera, wooded and shady; the excellently proportioned Church of Our Lady of Mercy, with good statuary; and the hospitable and popular Plaza and Church of Santa Ana complete the monuments worth seeing in the old corners of the city. Not far from Santa Ana is a street gloomily named "Sal si Puedes [Get Out if You Can]." The story goes that the first Oriental immigrants attended to the disappearance of those who ventured onto it at certain hours of the night. Today the best Chinese restaurants in Panama are located there.

We enter the Avenida Central, a torrent of color and gaiety, the city's emporium. Panama has long been famous as a trade route and a market for exotic commodities. This immense bazaar receives infinite marvels that have crossed the seven seas: French perfumes, English fabrics, Swedish glass, Irish lace, Italian jewelry, Chinese silk, American silver, porcelain, basketry, leather,



Pollera, the Panamanian festival costume, is made of fine white cotton or linen lavishly embroidered and trimmed with lace embroideries, and textiles. In its midst are the buildings of the Social Security and Savings Board, the new Legislative Palace, and the monument to General José Antonio Remón, now under construction.

Palm, mahogany, *lignum vitae*, conacaste, mango, and vividly green breadfruit trees lead the way to La Exposición, where the National Museum is. Here are collections of gold archeological objects from Chiriquí and Coclé, pre-Columbian pottery, and the famous statues discovered in Barriles. The new ministries of Finance and Social Welfare, Porras Park, Santo Tomás Hospital, and the Balboa Drive, with its bronze figure of the Great Commander of the South Sea, are the high points of this part of the city.

The roads to the new residential districts are adorned

Boy marchers celebrate Carnival, the gayest event of the Panama City year



with roses, jasmine, jacaranda, bougainvillea, and many varieties of orchids. Outstanding among these tropical beauties is the white Holy Ghost orchid, so called because a tiny dove seems to peep out from between its petals.

The Hotel El Panamá, looking toward the Vía España, and the university buildings on the Boyd-Roosevelt Highway show present-day Panamanian architecture at its best. Surrounded by gardens, these buildings make good use of the landscape to enhance their own merits. The same architectural qualities mark the homes and apartment houses of adjacent neighborhoods.

Farther inland are works that reveal the drive of Panamanian life: the Centro Escolar José Antonio Remón, in the Paitilla district, which brings together two large secondary schools; the new racetrack, still under construction, in Matías Hernández; finally, the airport in Tocumén.

The communities of Ancón and Balboa, in the Canal Zone, form a unit with Panama City. Here the hills are a brighter green, and the calm Anglo-Saxon sobriety has been adapted to the tropics. But it is really for the Canal that you visit the Zone—to take a close look at the cleft land, at the ditch that separates the continents; to see the different levels of water, like bottomless mirrors; to greet ships flying every flag.

The best sources of recreation in Panama City are based on the sea and the predatory jungle, which is constantly trying to regain its old dominion over this noisy and confident "bridge of the world and heart of the universe." The island of Taboga, the Pearl and San Blas archipelagoes, and old Portobelo are the most popular spots. In the clear and mysterious waters of the islands, corvina and robalo, shrimp and bass, crayfish and clam, dwell as on the first days of Creation.

Panama is a land where one feels the pull of life's elemental forces. Here one lives amid ocean breezes, among tunnels of perfumed shade, discovering secrets of the sun and moon. Man, land, water, air, and fire merge beneath the silver clouds. It seems a fit home for that maiden of American mythology, Spanish-Indian daughter of sea and forest—Panama City. ♦ ♦ ♦

Clinic for children, one of a number in city that provide free medical services





BANKS ON WHEELS

serve Mexican tradespeople

A picture story by

BETTY AND ARTHUR REEF

At teller's window of a Mexican mobile bank, people queue to pay off loans made at low interest rates calculated to thwart loan sharks

USURY, as old as recorded history, maintains a stranglehold on those least able to fight it—poverty-stricken city tradespeople. Now Mexico has worked out a unique and successful weapon against loan sharks: the Banco del Pequeño Comercio (Bank for Small Business).

The bank was created eight years ago by the Mexican Government to serve the seventy-five thousand public vendors and small shopkeepers of Mexico City. Since its clients are mostly poor, running one-man operations in public markets scattered throughout the capital's sixty-nine square miles, the bank has been motorized to carry its lending services right to the customers. It operates a little fleet of banks-on-wheels, equipped with tellers, business machines, and radio contact with central headquarters.

During weekly visits to each section of the capital, the banks-on-wheels extend commercial loans at the low

BETTY and ARTHUR REEF are a husband-wife writing team who have contributed to many U.S. and European magazines. Formerly managing editor of Parade magazine, Arthur Reef is now assistant director of public relations for Pfizer International, manufacturing chemists.

Most clients are humble vendors and small shopkeepers scattered through Mexican capital





To introduce service at one market, Guillermo Martínez Domínguez (right), founder of system, explains it to market bosses. Cold at first, because of past experience with moneylenders, men soon warmed to idea when they learned details

interest rate of one half of one per cent a month, enabling tradesmen to redeem notes from moneylenders on which they formerly paid up to 5 per cent a day, and to borrow for repairs, improvement, restocking, or personal emergencies. Sometimes the only collateral a vendor can put up is a bag of corn or a couple of square feet of

Apparently in debt for life to unscrupulous loan shark, Juan R., a corn vendor, applies to Banco del Pequeño Comercio for help. He needs a thousand pesos to free himself from clutches of usurer charging him steep interest without amortization



A complete staff—manager, cashier, accountant, and stenographer—works inside mobile bank. They use two typewriters, an adding machine, and an accounting machine and are in constant radio contact with their home office

space in the market. Financially self-perpetuating, the Bank for Small Business now makes a small profit, although it requires allotments of government funds to expand.

Today moneylenders, who once hovered around the markets like vultures around sick cattle, have vanished.

Next the bank assigns an investigator (left), who joins mobile unit manager in questioning Juan and his wife and examining their collateral. This includes stock of corn meal, feed, husks for tamales, and market stall. Character check is also made on Juan





Juan beams as loan is granted. His payments will be spread over several years at one seventh of the interest rate he was paying usurer and will include amortization of the principal

Business conditions and the personal status of the vendors have vastly improved. For the banks-on-wheels' effect is also psychological. Men and women who once would not have dared approach that terrifying, impersonal institution, the commercial bank, are now regular clients with both loan and savings accounts of their own. Feeling themselves an essential part of the city's business life, they have gained new self-respect.

Through bank-sponsored market credit associations, vendors cooperate in wholesale buying. They have also set up a chain of cooperative pharmacies to cut the cost of medicine. Some markets have established nurseries for the small children of market women.

The man responsible for this unusual banking system is Guillermo Martínez Domínguez, one of the country's leading economists, professor of economics at the university, and an influential writer for many Mexican newspapers and periodicals. Despite the skepticism of old-line economists and bankers, young Martínez (he is now thirty-one) persuaded the government banking commission to let him try his idea of mobile branch banks. They proved so effective against usury that countries with similar problems have adopted the system. Costa Rica and El Salvador have already introduced it in Central America. As far away as Java, a bank-on-wheels for markets patterned after the Bank for Small Business has been set up.



It is a proud moment for Juan when he pays off the usurer, typical of the many plaguing Mexico's small shopkeepers until the advent of the Banco del Pequeño Comercio

Guillermo Martínez recently took on a new assignment as Undersecretary for the Federal Electricity Commission, but still maintains an advisory contact with the bank. He appointed Diego López Rosado to succeed him as general manager. ♦ ♦ ♦

Before she can receive her loan from cashier, this woman vendor must first sign a promissory note



the phonograph

short story by

GIL BLAS TEJEIRA

illustrations by

HUGO CONSUEGRA

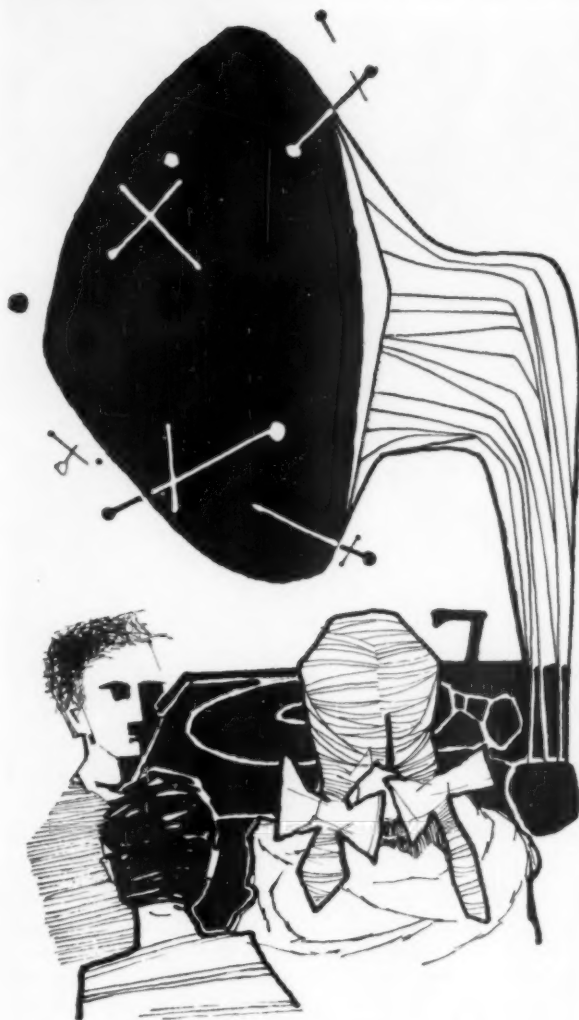
I DON'T REMEMBER the first phonograph in Penonomé, my home town. That was long before I could take in such a thing. I do know, though, that it was one of the earliest models, the cylinder kind that you listened to through a sort of stethoscope. On that instrument, so I was told, a speech was recorded in the voice of its author, one of the most learned villagers of the time.

I vaguely recall that it was the Puerto Rican Joaquín Gandulla who brought the first phonograph I have any memory of. This bowlegged giant who for many years was the village lamplighter, assisted by an acolyte, roamed through the streets carrying his talking machine and a little table on which it rested while he played it. A penny paid for a hearing of one record, and few were the houses into which Gandulla was not invited to play a few pieces. He and his phonograph were the local version of the Italian and his hurdy-gurdy.

Later, the Carles installed another phonograph, with a large mahogany-colored horn, at their shop. A large number of records came with it, mostly of Mexican and Cuban songs. We children in that street would escape from our supervisors the minute they took their eyes off us, and station ourselves in front of the counter where the phonograph was, attentive to every sound.

The machine was an irresistible attraction to the Indians, who came down to the village oftener than they do now and who were delighted to invest some of the proceeds from the sale of their rubber in the performance of a record and in the generous draughts of redeye served to them at the side counter.

GIL BLAS TEJEIRA is a journalist and one of Panama's outstanding short-story writers. "The Phonograph" is taken from his book *El Retablo de los Duendes* (*The Scenario of Ghosts*). The illustrations are by the Cuban artist HUGO CONSUEGRA, who has just had his first one-man show in the United States at the Pan American Union (see page 27).



There were records that were all talk, to which we listened with unquenchable astonishment; and others with singing on them, whose lyrics we tried to learn so we could sing them later; and dance music, which to us children was of lesser importance.

I was hypnotized by the slipping of the needle over the black disc. I made not the slightest effort to figure out a mechanical explanation of how the instrument worked. For me, the dog who listened to his master's voice issuing from the horn was a living creature. I was quite sure that inside the case was a Lilliputian world of musicians and orators who were responsible for what we heard.

The Carles' phonograph was generally operated by Sato Ulises and Antonio Bosch. Like good magicians, they were careful not to give away the trick, and never raised the lid of the case when children or Indians were present.

The commercial value of the phonograph tempted many other shopkeepers to buy one for themselves. Pedro Moreno, who ran a shooting range, was among the first. He got a talking machine with a big red horn,

and we children abandoned the Carles' counter for Pedro's place to listen to his records or simply in pursuit of novelty.

Soon afterward, my oldest brother made a trip to Panama City to buy merchandise. I had overheard a conversation between him and another brother, his partner in the great responsibility of getting the smaller ones up in the morning.

"I'm going to bring back a phonograph," the elder had said. And the other had warmly assented.

The news circulated quickly among us younger children, and then the whole street knew it. We began to be envied by those who did not have the marvel and looked upon as equals by those who did.

My brother arrived ahead of the stock, which he had shipped on the *Zarati*, the Carles' sailing vessel. His arrival was the climax of one of our greatest childhood yearnings. And the next day the phonograph came.

It was large, with an enormous wine-colored horn. New and shiny, it had its U.S. brand name lettered in gilt, and the *ph* at first threw us off on the pronunciation.

The machine arrived at night, and we immediately set it going. I remember clearly that the shop smelled of newly opened boxes of merchandise and that we children, anxious to hear the whole collection of records, could not be induced to go to bed. There were some with a picaresque flavor that I soon learned; I only became aware of their double meaning many years later.



But that night I was fated to suffer one of the great disillusionments of my life. When the few needles at hand were used up, my oldest brother raised the lid to take out a fresh supply. For the first time I looked into the innards of a phonograph. Cylinders, wheels, screws—in short, all kinds of metal things, without which the machine could not run. My Lilliputian world existed only in my imagination!

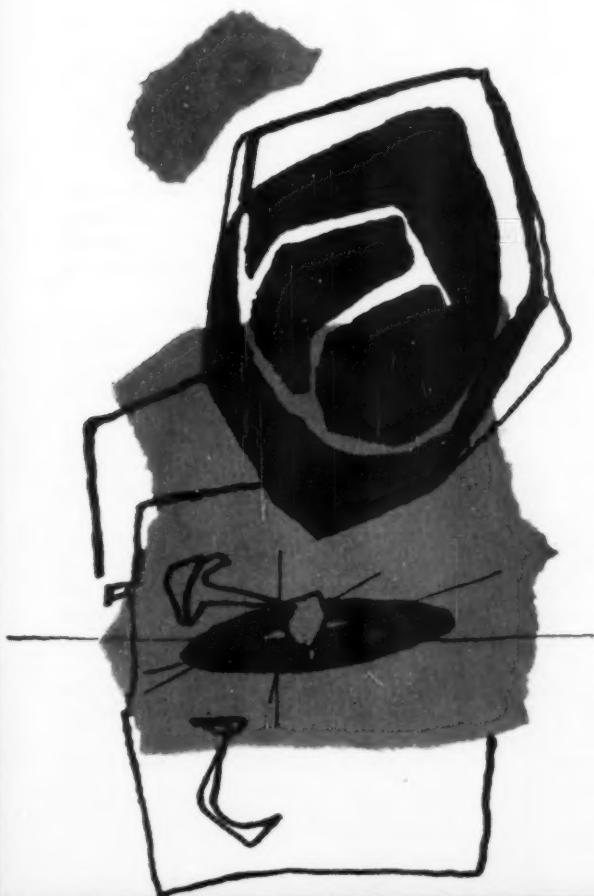
I burst into tears and was scolded for it, although my sobs aroused no surprise, for I was always the first in the family to cry.

In a little while I became reconciled to the phonograph and forgot my disappointment. All my life, penetrating the innards of things and people has always brought me disillusion, and, as easily as I did then, I have accepted reality.

But our cook never adopted my conciliatory attitude; she kept unwaveringly to the principle that she would never sleep where one of those things was, considering them devil's work.

Later the phonograph broke down, and Maestro Domingo repaired it with the help of a sure mechanical instinct. Eventually the horn broke off, and we went on using the machine without it.

When I left home, pretty much grown up, that phonograph was still in existence. I have not asked its whereabouts on my frequent visits to the town. But my memories of it will last all my life. And I have often caught myself whistling one of the racy songs I learned when that machine arrived. ♦ ♦ ♦



ON THE ECONOMIC FRONT

WHAT ABOUT AUTOMATION?

Automation is such a new word in our daily vocabulary that as yet there is no translation for it in many languages—including Spanish. But now that Latin America is industrializing so rapidly, one will soon be needed.

Automation means the replacement of workers by machinery in the operation of other machines. It was introduced four years ago by the Ford Motor Company, which installed groups of interconnected metal-working tools. Later, so-called "self-sufficient machines," which lend themselves admirably to mass-production industries, were developed. The chemical industry has also benefited considerably from new techniques that permit elimination of various steps in the productive process.

The use of machines to control other machines naturally creates the same kind of problems that arose when machinery first replaced the hand worker. The situation has led to disturbances in Great Britain, where 11,000 workers of the Standard Motor Company in Coventry recently went on strike because the company laid off 3,500 workers while new machinery was being installed in the tractor section. When the changeover is completed, some of the workers may find jobs again, but, as the manager declared, the company is not making an investment of four million pounds just to employ the same number of workers. The latest reports are that 2,600 have been given final dismissal notices.

Members of Parliament, both Laborite and Conservative, indicated they would ask the government what it was going to do about the advance of automation. But the government was not taken by surprise. Two years ago it had assigned its Department of Scientific and Industrial Research to make a study of the subject. Its report has just appeared. This defines automation as the merging of three separate lines of scientific progress: mechanization, including the use of transfer-machines; mechanical handling and assembly; and electronic computers and electronic devices that control machinery and processes. The report recommends intensive study of automation methods as the only way Great Britain can meet the ever-stiffer competition in world markets.

The Minister of Labor declared that the government looks favorably on the advent of automation, but the workers oppose it and unions have asked the employers to cushion its impact. The government has the twin task of promoting

understanding of the economic significance of automation and finding solutions when unemployment results. However, there is still an unsatisfied demand for industrial workers in England. For example, it is estimated that the Birmingham region could use 250,000, but the lack of housing is a barrier to resettlement of workers there.

The introduction of automation has not caused disturbances in the United States, perhaps because of present prosperity and nearly full employment. Moreover, the problem is viewed differently there. The recent Congress of Parent-Teacher Associations predicted sweeping changes in U.S. curricula from grade-school to university level to meet the needs of automation and scientific advance.

Industries, teachers, unions, and governments are thus trying to find solutions to the problems that arise until a readjustment can be made. But progress does not stop, and automation is here to stay.

Experience so far has shown that automation reduces labor costs directly, but not proportionately. The new production lines, in which the operators merely supervise the work of the machines at various stages, require fewer workers, but they must be first-rate, highly trained technicians. Moreover, the machines that manage machines are very expensive, and a high volume of production must be maintained to compensate for the higher fixed costs. Otherwise, unit costs and prices will go up.

ARGENTINE-BRAZILIAN TRADE

Although their economies are complementary, trade between Argentina and Brazil has chronically been out of balance. Argentina imports coffee, bananas, and wood from Brazil, but this does not produce enough foreign exchange to pay for the Argentine products—especially wheat—that Brazil buys. In the face of world wheat surpluses, and increasing competition to dispose of them, Argentina is not overlooking the importance of its traditional Brazilian market.

To bring imports and exports between the two countries into balance and raise the general level of trade, Argentina is considering buying rolling stock for its railroads in Brazil. The country also recently suspended the sales tax on bananas imposed in 1955.

A Brazilian mixed commission, representing both government-owned and private firms manufacturing railroad cars, recently visited Argentina to discuss the matter, and an Argentine delegation will go to Brazil to continue the negotiations.

Brazil is producing 3,500 railroad cars a year, which covers the needs of the railroads that belong to the Federal Government and the states. This output could be tripled to meet Argentine demand. Argentina needs cattle cars, tank cars for oil, milk, and wine, and passenger coaches. Renovation requirements for Argentine lines come to an estimated one and a half billion dollars. The Brazilian factories in the states of São Paulo, Rio de Janeiro, and Minas Gerais could fill Argentine orders for both narrow- and wide-gauge cars within four months.

Trade between the various Latin American countries offers rich opportunities, and the OAS is eager to encourage it. A study of this subject is now being prepared for the Inter-American Economic and Social Council.—**Elba Kybal**

KNOW THE HISTORY OF COFFEE?

ANSWERS ON PAGE 16

Illustrations courtesy Pan-American Coffee Bureau

1. According to legend, coffee was discovered by Kaldi, a goatherd, whose goats "danced" after eating coffee berries. It was used as a beverage as early as 600 A.D. in Kaldi's country. Was he Arabian, Colombian, Brazilian, or East Indian?



2. Coffee did not enter international trade until the early sixteenth century, when Turkish merchants brought it to Constantinople from abroad and placed it on sale. True or false?



3. In 1585, traders returning from Turkey brought coffee to Italy, the first entirely European country to adopt the drink. By 1645, a coffee house had opened in an Italian city whose name inspired that of a South American country. Name the country and the city.



4. Coffee was brought to England from Greece in 1637 by an Oxford student. By 1700, London had thousands of coffee houses, where people met to discuss many topics. Were the favorite subjects at that time metaphysics and astronomy, literature and politics, or finance and industry?



5. Coffee-drinking began in Sweden in the early eighteenth century. But by 1756 something happened that resembled what occurred in the United States in 1919 with the Eighteenth Amendment. What was it?



6. In Germany, coffee achieved popularity in the home. Around 1720, housewives started getting together to chat over cups of it. The custom was given a name still used for it in many countries today. What is the name?



7. During the eighteenth century, the Dutch East India Company planted coffee in Sumatra and on an adjoining island whose name, ———, is a popular U.S. slang term for the drink. Fill in the blank.



8. Seven years after the first coffee seedling was brought to the West Indies in 1720, by the Frenchman Desclieux, seeds were smuggled into Brazil, now the world's leading producer. Legend says that the second leading producer began to grow the bean when a priest forced his parish to plant it as a penance. What country?



9. Knowledge of coffee was first brought to the United States in 1607 by the founder of the Colony of Virginia. Known for his friendship with the Indian maid Pocahontas, was he Roger Williams, Captain John Smith, Cotton Mather, or Peter Stuyvesant?



10. Coffee became "patriotic" and eventually the number one U.S. drink after a historic event that occurred in Boston in 1773, which caused a profound public reaction against another popular brew. What was it?





THE BANANA

BUSINESS

Special OAS committee studies its problems

TO MANY OF THE REPUBLICS and possessions in the American tropics, bananas are big business. The Western Hemisphere supplies more than 80 per cent of world exports of this delicious, nourishing, but perishable fruit. In 1953 bananas accounted for 61 per cent of the value of all Honduran exports, 53 per cent of Panamanian, 42 per cent of Costa Rican, 34 per cent of Ecuadorean, and 14 per cent of Guatemalan. Brazil is also a large grower, but mainly for domestic consumption, exporting principally to Argentina and Uruguay. The biggest customer is the United States, which takes about half of all world shipments.

During the past decade booming production—especially in Ecuador, where exports soared from a pre-World War II average of just under two million stems a year to nearly twenty-four million in 1955, the fifth consecutive year it led the world in banana shipments—has

GEORGE C. COMPTON

brought stiffening competition and worries about how to maintain profitable prices. Slackening of international demand for bananas would be a serious threat to producers, since they cannot stockpile them. At the same time, plant diseases harass growers in many areas.

Aware of the need for joint action in the face of this situation, the meeting of Finance Ministers in Petrópolis, Brazil, in 1954 called for a Special Committee on Bananas to be established by the Inter-American Economic and Social Council. This followed the pattern of a similar group set up earlier for coffee. The Special Committee was to be a clearing house of information on the banana trade; it was to study the problems and particularly the possibility of creating a Banana Technical Center. If the Committee decides that broad international measures are necessary, the Economic and Social Council will convoke an Inter-American Banana

BANANA EXPORTS, 1954

Thousands of bunches (All figures converted to fifty-pound standard bunches)

MIDDLE AMERICA		SOUTH AMERICA	
British Honduras	1	Brazil	9,574
Costa Rica	16,380	Colombia	6,831
Guatemala	8,544	Ecuador	22,652
Honduras	12,905		TOTAL 39,057
Mexico	2,465	ASIA (Formosa)	1,317
Nicaragua	519		
Panama (including Canal Zone)	8,265	AFRICA	
Cuba	37	Belgian Congo	759
Dominica	700*	Canary Islands	8,472
Dominican Republic	1,918	Egypt	17
Guadeloupe	2,994	Eritrea and Italian Somaliland	1,230
Haiti	300*	French Cameroons	3,314
Jamaica	6,200	French West Africa	4,586
Martinique	2,251	Gold Coast	12
Trinidad and Tobago	133	Mozambique	850*
	TOTAL 63,612	Nigeria and Cameroons	4,098
			TOTAL 23,338
		OCEANIA	1,200
WORLD TOTAL	128,524		

* Estimated

Conference in Quito. Statistics on the trade in the past have been scanty, late in publication, or not uniform (some by weight, others by stems, with different countries using varying conversion factors from pounds to stems), and there has been less international sharing of research results on banana diseases than there should be. So an OAS team composed of two statisticians, an economist, and two plant pathologists is now touring the major producing and consuming countries to survey present conditions, both in marketing and disease control, and to help organize up-to-date statistical reporting.

From ancient times bananas have been prized in Southeast Asia, where they were known as "the fruit of the wise men." Some authors have even maintained that the forbidden fruit of the Garden of Eden was a banana, not an apple as often supposed. The Book of Genesis is noncommittal on this point. During the Middle Ages, banana cultivation moved westward along Arab trade routes to Africa. It was introduced to the Western Hemisphere at Santo Domingo in 1516 by a Spanish priest, Fray Tomás de Berlanga, who brought some rootstocks from the Canary Islands. As the historian Gonzalo Fernández de Oviedo y Valdés reported, "They spread to the other settlements on this island and to all the other islands inhabited by Christians. And they have been carried to the mainland, and in every port they

Laborers' houses on a banana plantation in Honduras



Irrigation by overhead spraying at Granada plantation, Dominican Republic

have flourished."

For a long time, however, the banana remained a delicacy that only the people of the tropics could enjoy. Today's large-scale trade in the temperate-zone countries of North America and Europe did not begin until the second half of the nineteenth century. In 1870 a bearded Cape Cod sea captain, Lorenzo D. Baker, brought back a few bunches of bananas from Jamaica, found a ready market, and went into business. Fifteen years later, with Andrew W. Preston and eight other partners, he formed the modest Boston Fruit Company. Meanwhile, Minor C. Keith, who was building a railroad in Costa Rica, tried banana growing in a search for freight for the line. The experiment was highly successful, and he expanded his activities into the Santa Marta area of Colombia and what is now the republic of Panama. In 1899, these two groups joined forces, establishing the United Fruit Company.

The story of the subsequent growth of the trade, and the rising power of United, is replete with ruthless elimination or absorption of competitors, fabulous land grants, international border disputes, and labor troubles. At the same time, it is the story of the development of a vast, efficient network of plantations, fleets of refrigerated ships, radio communications, medical services, and a distribution system blanketing the United States. The saga of those early promoters—and of later colorful figures like Samuel Zemurray, who got his start in New Orleans selling fruit that United disposed of as too ripe, developed irrigation methods to produce quality fruit and built the Cuyamel Fruit Company into the giant's most formidable rival, sold out to United, and, when he saw the price of its stock tumbling disastrously in 1932, came back to give the company the magic touch of his personal management—is too involved to summarize fairly in less than a book. (Several have been published on the subject.)

Despite strikes in some areas and arguments over expropriation of land in others, United's relations with labor and with the governments of the countries where it operates generally showed marked improvement in the last few years. Its operation of the Pan American Agricultural School in Honduras has been a valuable contribution.

Recently, however, Ecuador has complained that the company has discriminated against its fruit, forcing its price down. And at home United Fruit is facing monopoly charges in a federal anti-trust suit.

That court action is purely domestic. Regardless of the outcome, the growers' problems will continue, and the Special Committee is doing its best to find out about them, not overlooking the benefit of United's experience in production and research. A preliminary report on the trade, prepared for the Special Committee, indicates that in 1954 one company [United] handled 98 per cent of the bananas exported from Costa Rica, while the previous year two companies [United and Standard Fruit and Steamship Corp.] accounted for 99 per cent of banana exports from Honduras and United handled 84 per cent of those from Guatemala. United, which deals in fruit



Rhizome (underground stem or "bulb") for new planting. Plants are chopped down when fruit is harvested; suckers send up new shoots



Flowers formed at base of trunk "shoot" from top about nine months after planting

raised on its own plantations or bought from growers under exclusive contracts or on the open market, also does a big share of the banana business in Panama and Colombia, and a small share of that in Ecuador and the Dominican Republic.

Bananas can be raised and marketed all year round, but must be grown, harvested, and transported on a strict schedule. Since cultivated bananas are seedless, root sections are used to start new plantings. The leafy plant—which sometimes attains a height of thirty feet or more—looks like a tree, but isn't. It grows rapidly, producing its single bunch of fruit in about fourteen months. Then the stalk is cut down and a new shoot comes up from the root. The bunches of green bananas must be taken quickly to port and loaded at once on ventilated or refrigerated ships. The long line of workers

carrying the fruit aboard plods on night and day until the job is completed, while whole communities camp out at dockside. At their destination the bananas are ripened in temperature- and humidity-controlled rooms. The yield per acre in terms of food is high. Considerable rainfall is required unless irrigation is possible, and good drainage is essential.

Two diseases are the banana growers' biggest enemies: Sigatoka, a fungus that attacks the leaves and cripples the fruit, and Panama disease, another fungus that strikes the root. Sigatoka was first observed in Java in 1903 and came to the Americas in the late twenties or early thirties. By 1937 all major American banana growing countries except Ecuador and Peru were affected, and during the last five years the disease has become a big problem in those countries as well. At one time, this plague caused Honduran production to fall from thirty-five million to ten million stems, and 22,000 acres had to be chopped back. Now it can be controlled by spraying with Bordeaux mixture (copper sulphate, calcium hydroxide, and water). This is usually done either through stationary pipe systems with hose outlets or with portable spraying machines. But even where conditions are most favorable, this technique is expensive; where water is scarce, it may be prohibitively so. In some years as much as 25 per cent of United Fruit's expenditures in Guatemala have gone into Sigatoka spraying, and in Ecuador spraying costs sometimes total 50 per cent of the retail price of the fruit. Also, the copper needed to make the fungicide may be difficult to obtain when that strategic metal is in short supply. So the search for a substitute goes on in many places. Experiments in Guadeloupe hold promise of a cheaper and more effective

Female flowers at base of the stalk develop into fruit. Male flowers have fallen off



Spraying to control Sigatoka disease is costly. Researchers seek cheaper method or resistant varieties



Braces support heavy fruit. To harvest, plant stem is cut part way through; bunch is caught as it slowly topples

spraying method, with an oil rather than a water base, that can be used even on rough terrain.

In 1909, Surinam (Dutch Guiana) exported 650,000 stems of bananas, but the following year all plantations had to be abandoned because of Panama disease. When this disease strikes, the fields must either be abandoned or flooded for at least six months. This is the only control method known so far, but obviously can be used only on flat lands where the soil is not too porous and where there is an abundant water supply. It is of no value to small planters on hilly lands or those who raise bananas as a shade crop over their more valuable coffee or cacao trees.

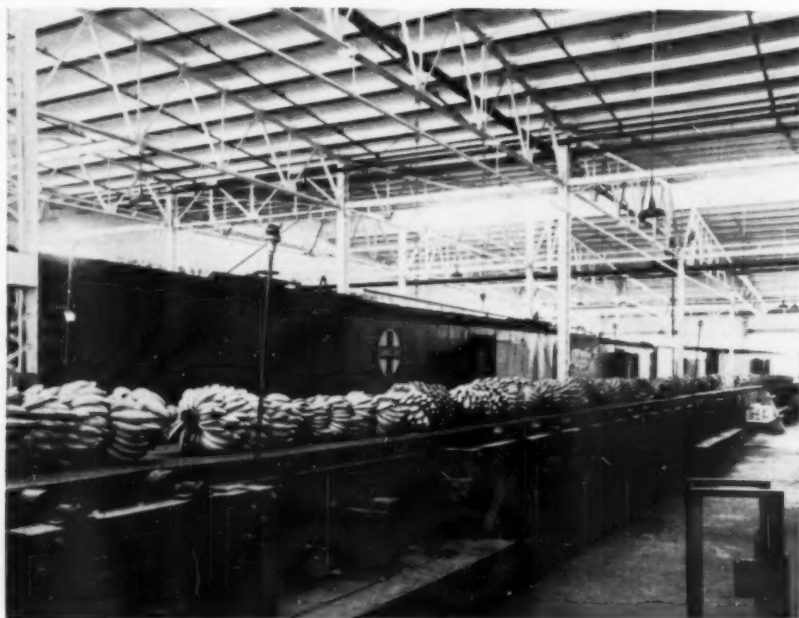
Development of varieties with more resistance to this



Bunches are washed and checked, taken to port by rail



At Guayaquil, Ecuador, porters carry bananas from lighters to ship's hold



In U.S. port, conveyor takes fruit direct from steamer to refrigerated car

disease may be the best long-run answer. Lacatan, a variety that does not grow as tall as the Gros Michel type that is the standard of commerce, shows superiority in this respect.

Other diseases that cause the fruit to rot during ripening and certain insect pests also demand attention. Also, more research and pooling of information is needed on other crops that can be raised profitably on lands no longer serviceable for bananas. Balsa wood has been suggested as one possibility.

Meanwhile, producing countries hope to overcome dietary prejudices against their product and build bigger markets. The share of OAS member countries in total world exports of the fruit (not including Jamaica and other European possessions in America) declined from 83 per cent in 1946 to 70.7 in 1953, but was still ahead

of the pre-war average of 67.1 per cent. The post-war decline was partly due to the revival of Jamaican and other shipments to Europe, which had been virtually cut off during the war, when shipping shortages adversely affected business everywhere. Costa Rica and the Dominican Republic, as well as Ecuador, improved their position in the post-war period, but the Cuban, Mexican, and Nicaraguan shares of the trade dropped off. While per capita consumption of bananas has risen considerably over the pre-war level in Canada, Belgium, Sweden, Switzerland, Denmark, and Uruguay, it has fallen in such countries as the United States, the United Kingdom, Norway, Argentina, and New Zealand. In the years 1950-53, Uruguayans were the biggest eaters of bananas, averaging 22.9 pounds per person a year. Growers hope to persuade others to follow their example. ♦ ♦ ♦



points of view

PANAMA CONGRESS IN THE NEWS

U.S. PARTICIPATION in the Panama Congress of 1826 was a hotly debated issue. President Adams accepted the invitation to attend but arguments in Congress delayed the appropriation of funds so long that the U.S. representatives arrived too late. Subsequent accounts were based on official state papers, which did not mention that a large segment of the U.S. public favored a Pan American union. To establish this fact, Frances L. Reinhold dug back into the leading eastern newspapers of the day and found that their editorials, for the most part, "advocated a Pan Americanism that would eliminate foreign commercial competition from our potential trade with South America. At the same time, these papers were equally eager that we preserve our now famous doctrine of neutrality." Her article, which appeared in *The Hispanic American Historical Review* of August 1938, continues:

"... When the proposal was first advanced, the *Washington Gazette* expressed doubts as to the president's constitutional right to send ministers to such a congress. This paper had no objections to a purely South American protective league, nor to the publication of a manifesto, nor to the formation of navigation and commercial conventions. These things were regarded as prerogatives of the new republics that did not concern us. How-

ever, when the proposed congress openly desired to break the Spanish hold on Puerto Rico and Cuba, the *Gazette* feared that would be an automatic declaration of war against Spain. . . . Moreover, the fifth and sixth planks of the Panama program contemplated premeditated war on Spanish possessions in Asia and Africa. . . . Having pointed out the difficulties involved in participation in such a congress, this newspaper hastened to say that, nevertheless, we should have some unofficial agents on hand to safeguard our commercial interests. . . . Furthermore, it maintained that we had nothing to gain from binding ourselves officially to a group of weaker states. . . . The significant note in this editorial program is a selfish one. . . .

"More space was given to the question of the Panama Mission in the [Washington] *Daily National Intelligencer* . . . [and its] editorial policy . . . emphasized our need for peace in order that we might concentrate on a 'sedulous cultivation of our own resources.' Again, self-interest predominated. Vigorous protest was made against the secret debates being held in the Senate. . . . A year later the *Intelligencer* thought that the people of the United States as a whole remained indifferent. . . .

"When the House debates were most bitter, the *Alexandria Gazette* [of Virginia] took the side of the Administration and said that it would

not be afraid of the results of a battle to the finish. . . . Thus it can be seen that the Washington press supported some form of Pan American union from the outset. . . .

"As early as April 30, 1825, [Niles' *Weekly Register* of Baltimore] unequivocally favored the Panama Congress . . . and our official participation in it, 'if for no other purpose than to show the interest that we take in the progress and success of liberal institutions in the new world.' This appears to be a truly altruistic attitude, [but] . . . later this news sheet . . . stated boldly that 'these states are of incalculable importance to the United States and there is reason to fear that already our great rival [Great Britain] in . . . [manufacturing and commercial interests] may have succeeded in establishing a predominating feeling in favor of herself, which it will be difficult for us to remove.'

"Nevertheless, even Niles admitted that if these commercial gains would cost us our neutrality, we should oppose the mission. When it was learned that the Senate debates were being held in secret, Niles objected strenuously. And when it was further known that Mr. Randolph of Virginia was the major opponent of the congress on the ground that the South was primarily interested in the protection of the institution of slavery, Niles' disgust was clearly stated. The northern



"Lend me your flute a minute so I can tune mine."—O Cruzeiro, Rio de Janeiro

interests did not wish to see England profit by the South American trade—and least of all because of the slavery institution. Moreover, it was estimated that our commerce would suffer annually an amount equal to 'the salary of a president of the United States for an hundred [years], if we permitted England to monopolize the congress.

"Because Philadelphia was a more important port a century ago than it is now, newspaper opinion was especially significant on the question of our participation in the Panama Congress. The *Democratic Press* showed the necessity of our being courteous to the South American countries and objected to the 'indecent and insulting language' used by some members of Congress. . . . Again, 'Great Britain has made treaties with these governments, acknowledging their independence; she has loaned them nearly a hundred millions of dollars; given them immense credits for goods; and, on all occasions, and in various ways, sought to win their good opinions and secure their commerce. Other European nations manifest similar dispositions, and thus impose upon us, if we desire their friendship or their commerce, the duty of showing that we are not less friendly disposed than other, and more distant nations.'

"One who examines these newspapers is continually impressed with the . . . commercial rivalry between the northern interests and Great Britain. When the Senate had finally approved the appointments of our ministers, and the house had finally appropriated money for their expenses, the *Democratic Press* listed the four members from Pennsylvania who had voted in the negative and [asked], 'What will their constituents say?'

"*The Albion*, published simultaneously in New York and Philadelphia, was concerned primarily with the preservation of our peace with European countries and expressed satisfaction that 'the objects of the Congress will be deliberative and not legislative, and that the United States will concur in no measures that may impart hostility to European states.'

" . . . As early as the sixth of January 1825, one New York paper printed its belief that the United States would concur in sending plenipoten-

tiaries to Panama. 'We are perfectly aware that the subject is infinitely important and complicated, as well on account of its novelty as its extraordinary magnitude. But we . . . hope that our brother editors as well as other enlightened citizens may enter into the discussion of a subject the most difficult and delicate that has been presented to the public since the commencement of our glorious revolution.' . . . This journal was wholeheartedly in favor of the idea even while it was in its most fantastic period.

"The *New York American* supported Adams' position on the Panama Mission with such avidity that the *Globe* and *Emerald* commented sarcastically, 'We congratulate the President and the *New York American* upon such respectable cooperation.' The *New York Spectator*, on the other hand, lost patience with the Senate opposition.

"The *North American Review* [of New York] considered this Pan American alliance to be 'among the most remarkable events of political history.' However, it did not advise the United States to join the confederacy yet but held that we certainly ought to have representatives present 'to take part in such discussions as affect our immediate interests.' It is clear that the New York papers were unequivocal in their approval of such a conference. . . .

"Substantiating the traditional New England doctrine of thrift, we find the *Boston Daily Advertiser* a trifle concerned over the expense of the mission. The *Boston Repertory* [on the other hand] quoted . . . Chateaubriand: 'The most important feature in the foreign policy of the Anglo-Americans, is the sending of an ambassador to the Congress of Panama, a resolution which, followed by a pru-

dent choice of the person to be sent, may consolidate the liberty of a whole hemisphere. . . . The noble post of being at the head of a new world is certainly well worth the sacrifice of a few dollars in duties and a few bales of cotton.' . . ."

DOWN WITH FLOWERS

APPARENTLY there is hope for those who abhor being subjected to long-winded oratory. A few of the old-style speakers are still among us, but, according to Miguel Albornoz, they are definitely on the way out. His article appeared in *América*, a general-interest magazine published by the Ecuadorean Ministry of Education in Quito:

"One of the least lamented casualties of the cold war . . . has been the demise of flowery oratory. . . . The style of speaking, of debating, and, in general, of expounding ideas has changed considerably. Accelerated transportation, shortened distances, and [mass communications] . . . have undoubtedly played a part in this phenomenon.

"The typical speech of the nineties . . . was leftover baroque and proved the extraordinary courtesy of the Victorian-age listeners. In the course of half a century the younger generations have fought against that style with concrete forms of expression, energetic and simple. . . . The flowery discourse of yesterday [traded on] . . . sonorosity, enumeration, affectation, sentimentality, melodrama, old saws, and seeming endlessness. . . . [It] was unavoidable and occurred just as often in academies, congresses, commemorative services, and literary competitions as at funerals, inaugurations, unveilings, and social occasions. Somewhere between the beginning and the peroration of every speech . . . lurked the spirits of dead Greeks, priestly Pharaohs, or Chinese Taoists . . . and,



"Ramona! Why are you so late? I told you to take a taxi." "Yes, ma'am, I did, but since you don't want me to give the address to strangers, I gave him another address and walked from there."—La Tribuna, Asunción

throughout, an endless orgy of adjectives and metaphors. . . . When at last the patient listener thought the end was near—after the flower petals and doves, blizzards and hurricanes, unseen springs and winters, and an arbitrary looting of mythology and the Bible—there was a pause. But the speech promptly marched on, this time to die ingloriously on an unnecessary poem. . . .

The First World War marked the beginning of the end for the flowery discourse. . . . Between then and World



—¿Y para qué quiere que le aumente el sueldo?

"And just why do you want a raise?"—Cromos, Bogotá

War II. . . radio and movie newscasts sacrificed not only language but all elegance. . . . By the end of the second war supersonic rockets . . . had reduced Jules Verne's fantasies to mere nothings. Such an environment . . . obviously is wholly incompatible with flowery oratory.

"The concise journalistic style—suppressor of adjectives, except those that can replace a sentence—appeared during the Second World War with . . . the threat of paper rationing. All over the world, summarizing—eliminating words without eliminating ideas—came to be an editor's specialty. Cutting became more important than editing, and, naturally, more difficult. The polished paragraphs had to be terse, compact, complete, and expressive. . . . This happened not only in journalism but also in speech-making. . . .

"Modern speeches are like modern times—impetuous, peremptory, steely, documented. . . . That venerable politician Winston Churchill has wielded his share of influence in this matter. There is a Churchillian literature—not only the great books but the speeches

as well—that has a decided place in the history of English literature. Besides, he, like Roosevelt—another true orator—has coined words and spread the parliamentary style that is current today in international circles. . . .

"A speech is now more a document and less a decoration, while the document is more a simple memorandum. . . . It is not lacking in literary value, elegance, or recourse to fantasy. On the contrary, its richness is exact, solid, and functional. . . . A good speech for an international audience . . . retains its quality in translation. The speech that can be translated is the one that really says something. . . . In a bad speech there is very little substance to help the translator, once he has paid tribute to the original language and the culture it represents. . . .

"Any comparison between a contemporary speech and the old-time flowery discourse is like comparing an aerodynamic fountain pen with a quill, or an ultra-modern aircraft with Blériot's biplane. . . ."

POETIC NONSENSE

EDUARDO RITTER AISLÁN, a young Panamanian poet-journalist, recently had a few things to say about unintelligible poetry. His "brief reflections" appeared in *Lotería*, official magazine of the National Lottery of Panama:

"At a party a few weeks ago . . . I was chatting with Octavio Fábrega and Julio Ricord [both poets in their own right] about the principles that should rule artistic creation, the nihilistic irresponsibility with which ignorance destroys the classics, and the arrogant daring with which disconnected inconsistencies are formed into postulates.

"Dr. Fábrega—who is kept too busy with his law practice to write many lyrics—remarked that the poet-reader relationship cannot be underestimated. And I concur. . . .

"When I come across an unintelligible poem—whimsical juxtaposition of words and countless tropes that do not convey true meanings—I immediately suspect fraud. . . .

"Poetry should respect the laws of order, integrity, clarity, imitation, truth, esthetic pleasure, and harmony that govern all artistic creation. You can call something by the name of something else that is related, and you

can limit or broaden the literal meaning of words; but you cannot give a word some capricious meaning because of a foolish desire to be original.

"When I analyzed a book by the poetess Stella Sierra, I said: 'All creative artistry presumes a harmonious union of spontaneity and skill. But spontaneity does not mean a quick, easy flow of thought. The formation of an idea is the imperceptible filtration of . . . stimuli and sensations. Therefore, nothing is less spontaneous—in the generally accepted meaning of the word—than spontaneity. . . .'

"The thoughtful person's concrete idea . . . needs to be expressed. To do that he must choose the right words, or instruments of expression, and it is unwise to limit efforts that are conducive to perfection. . . .

"Art, which fills a social function . . . , needs a body of laws. The denial or disregard of this truth leads to anarchy, which is as dangerous in art as in politics.

"Don't argue that laws in art mean limitation and delay. Just as attributing inflexibility to the dictionary presumes a shortcoming, prohibiting the enforcement of laws in art presumes a lack of intelligence and ability to apply them aptly. . . .

"Unintelligible poetry is only a movable screen that conceals the absence of lyric truth or a fragile copper sheath that attempts to imitate legitimate poetic gold."



—Soy empleado de la academia gimnástica por correspondencia. . . . Ruego nos perdone, pero por un lamentable error le hemos enviado 137 veces la misma lección. . . .

"I'm from the body-building correspondence school. We're terribly sorry, but through an unfortunate error we sent you the same lesson 137 times."—De Frente, Buenos Aires

UP AND COMING

CHARITON, IOWA, seems a most unlikely spot for one of the leading U.S. importers of several Latin American manufactured and craft products, but, according to an account by George Shane in the *Des Moines Sunday Register*, "the Bob Stone Cordage Company [not only] is the largest importer of sisal-henequen products in the United States and Canada, . . . [with] a gross business of more than \$2,500,000 a year in its sisal binder and baler twine and rope division, [but also] was recently credited with buying one fifth of the total output of the mills in Yucatan in southeast Mexico."

"Operating as a family partnership, the company takes its name from Robert M. Stone, thirty-four, the member of the firm who handles the major part of the Latin American importing business, and in this capacity spends about half of his time in Mexico and Central and South America. . . .

"One of the things that Bob Stone declares he has learned from their swiftly growing importing business is the value of foreign trade.

"It is impressive," he said, "to see how trade with the United States helps the economy of Yucatan. For example, the three hundred women we employ to make place-mat sets in their homes. These are made from sisal, in various colors and designs.

"Carrying on this work as a home industry, these families are able to earn as much money as the men make in the mills. It provides new buying power that is most beneficial to trade.

"With these earnings and the income from the sisal-twine exports to the United States, there has been a

marked increase in imports from manufacturers in the United States. It seems as if every dollar we spend in Latin American countries comes right back in the form of increased purchases of [North] American goods—machinery, appliances, and office equipment, to mention only a few things.

"The money the farms in the United States and Canada spend for binder twine means a higher standard of living in Yucatan, and more export business for the [U.S.] manufacturer," Stone said.

"Starting as the Bob Stone Machinery Company, the firm began retailing baler and binder twine to farmers in 1947. In 1952 the Stones put their first salesman on the road, selling to dealers and distributors. The company now has salesmen in every state in the United States and most of the provinces of Canada.

"The manner in which foreign trade continuously opens up new avenues of commerce between countries is exemplified in the steady diversification of the Stones' Latin American business.

"Exploring the sisal markets, they have found, at the same time, a good trade in leather goods—handbags, purses, wallets, and a wide variety of other hand-tooled leather items. These come from Cuba, Guatemala, Mexico, and other Latin American countries.

"In this country the Stones have a ready market for these products in gift stores, trading-stamp companies, and army post exchanges. One of their recent orders called for a thousand purses, shipped to a post exchange . . . in Wyoming.

"The Stones have their own warehouse in New Orleans, with their own permanent agent to clear shipments through customs. Another permanent representative is located at Mérida, capital of Yucatan, to handle the craft work supplied by the three hundred women weavers.

"In addition to New Orleans, the firm has warehouses in Texas, Philadelphia, Pennsylvania, and Chariton. The company distributes its imports with its own fleet of trucks and has a staff of more than one hundred salesmen. The Chariton warehouse has forty employees.

"The craft business in Yucatan, incidentally, reached its full development after Bob Stone had negotiated an 80 per cent reduction in a 22 per cent excise tax the Mexican government placed on the sisal mats. . . . The government granted the tax concession because of the income this would provide for the weavers, who are among the poorest group in southeast Mexico.

"Every year since 1951 the Stones have increased their business at least 50 per cent above that of the previous year.

"Our import trade is promising, and we think this is only the beginning of its growth," Bob Stone said."

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- 2 Courtesy Ambassador César Tulio Delgado of Colombia (2)—PAU
- 3 Gleason, Library of Congress
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- 5 From *Centro América en el Congreso de Bolívar*, by José Rodríguez Cerna (1 and 5)—from *Vida Pública de Don Pedro Gual*, by Harold A. Bierck Jr.—from *Vidaurre*, by Jorge Guillermo Leguía—from *Jefes del Ejército Mexicano en 1847*, by Alberto M. Garreño—from *La Campaña de Carabobo*, by Colonel Arturo Santana—from *Los Gobernantes de México*, by Manuel Rivera Cambas
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—Tribuna do Norte, Natal, Brazil

BOOKS

RECENT LITERATURE IN ARGENTINA

Reviewed by Bernardo Verbitsky

CALLVUCURÁ Y LA DINASTÍA DE LOS PIEDRA, PAINÉ Y LA DINASTÍA DE LOS ZORROS, and RELMU REINA DE LOS PINARES, by Estanislao Zeballos. Buenos Aires, Editorial Hachette, 1955. Three volumes: 224 p., 206 p., and 160 p.

An extinguished empire, a primitive and barbarian world, is evoked in Estanislao Zeballos' trilogy, recently republished by Hachette in its "El Pasado Argentino [The Argentine Past]" series. Gregorio Weinberg, director of the series, deserves our gratitude for recovering for us old books that could be unearthed only with difficulty in some—a few—libraries. These and other reprints are of great importance to our country. An Argentine writer is not so fortunate as, for example, a French writer, in being backed up by a literary tradition. And our lack of a tradition is aggravated by the physical disappearance of certain works. However redundant it may seem to say so, a literature is made up of books; if they are allowed to go out of print, the new generations know nothing about them and consequently have a limited consciousness of their country and its great representative figures.

Zeballos' name recalls above all the statesman, the eminent jurist; but these books inspire the belief that his certainly vast and well-deserved renown as Foreign Minister and professor of international law will be sur-



passed by his prestige as an impressive chronicler of our past, the author of lively pages of enormous documentary value and creative power. Written some seventy-five years ago, they circulated only among specialists—thus no more than a small minority knew about them.

The presence of the Indian in Argentina remains on the margin of the country's official history. Zeballos' chief merit is that he describes this fascinating universe to us in its direct connection with the world of the whites, with which it was much more closely linked than is commonly admitted. In this way, the trilogy is a unique contribution to our knowledge of the real Argentine history, in whose dynamics the Indian was an important element. Is it some curious phenomenon of socio-psychological repression that makes us forget this? For a long time the Indians kept a vast stretch of territory in their possession, and they played a more direct role through the help their warriors gave those opposing bands whose struggle is part of the national history. This is confirmed by a passage in that other classic work, Lucio V. Mansilla's *Una Excursión a los Ranqueles*, the only widely distributed book on this material in many years. Mansilla says, and Zeballos quotes him: "Our civilization has no right to be so rigid and severe with the savages, for not once but many times we have armed them, some today, others tomorrow, to help us exterminate them in fratricidal quarrels."

This truth emerges crystal clear from the lively testimony of Zeballos, who documents himself like a historian and scientist and handles his material like a brilliant novelist. If in *Callvucurá y la Dinastía de los Piedra* (Callvucurá and the Stone Dynasty) historical

narration predominates, in *Painé y la Dinastía de los Zorros* (Painé and the Fox Dynasty) the tale, though grounded in reality, develops in the mold of a genuine novel. The first part of *Painé* has a classic form, and unfolds in the direct style that distinguished our novelists of the last century. The strange thing is that the rhythm of this beginning also recalls Ricardo Güiraldes' narrative manner in *Don Segundo Sombra*. Zeballos describes with dramatic conciseness the so-called Revolution of the South, which broke out against Rosas in November 1839 and ended with the display of the head of its leader, Pedro Castelli, in the plaza of the town of Dolores. Later the action shifts to the Desert when Liberato, the protagonist, falls prisoner to the supreme chief of the Ranquels.

As portrayed here, the vast native empire is a world full of color, though not exactly picturesque. Nor is the conventional treatment familiar in the movies to be thought of. The *malón*, or attack of the barbaric Indian cavalry on the white villages, is painted realistically and at the same time with epic vigor. The description of the life of the captive white women in the Indian camps has a pathos not based on literary artifice. But it should be said that this world, primitive and cruel, is actually not much more so than the civilization beside it. Therefore, without giving way to false sentimentality, one may wonder very seriously whether rather than being destroyed—and it was destroyed at least in part—it could not have been integrated with the rest of the country. After all, as Zeballos tells us, in the midst of the empire of the Ranquels lived clusters of white people who received hospitality and protection from the savages after fleeing from persecution and probable death at the hands of the tyrant Rosas. One of these was Colonel Baigorria, who after remaining a quarter of a century with the Ranquels and teaching them, among other things, to farm for a living, went back to the city and to normal life and later became Roca's adviser in his conquest of the Desert. Baigorria appears to us as an epic hero, as do the most important Indian chiefs. Zeballos' ability to infuse life into his characters is great. He demonstrates the same vigor in his handling of crowds, when he describes the tremendous Indian raids, the battles against the natives, and expeditions reminiscent of the irresistible hordes of Attila.

Toward the end, *Painé* deteriorates; moreover, engrossed in the love story of his protagonist and the woman captive he takes with him when he flees from the settlement, the author skimps on the description of the famous chief's burial and the brutal sacrifice of his wives, in a frightful offering to the spirit of the deceased. But neither this nor even the trilogy's rather shapeless structure can diminish the importance or the interest of Zeballos' work.

ROSAURA A LAS DIEZ, by Marco Denevi. Buenos Aires, Editorial Kraft, 1955. 256 p.

This novel won a contest, and the prize was the largest sum ever offered by an Argentine publishing house in a literary competition. Its appearance was eagerly awaited,

and the interest in it turns out to have been justified. The author himself has declared that this is not only his first book but his first literary work of any kind: "Its first paragraph is my first paragraph." This makes the case all the more striking.

Ordinarily what is impressive about new authors is the sincerity of their confessions, the revelation of their private world. Here it is quite the opposite. The author disappears—relatively, of course—and remains outside his book, which is purely objective. With a sure hand he has approached *Rosaura a las Diez* (Rosaura at Ten O'Clock) as a problem and as amusement. The problem is well posed and well resolved—as is demanded of novelists. So far as amusement is concerned, I am sure he must have had a good time writing it, which is a fairly sure guarantee that his readers will also enjoy themselves. His novel is above all singularly entertaining. It is not a detective story, as it has been mistakenly described, though suspense is one of the factors contributing to its interest. Which brings up another unexpected element: the new writer's grasp of technique. But perhaps what appears to be "skill" is something more important—a natural sense of proportion, an artistic instinct that allows the author to conceive his story within a harmonious structure. Another contradiction: I have said that he is objective, that he leaves himself out of it; but if this is true, it is also true that he is ever-present, for the most attractive feature of the book is the indirect presence of the author, with his sense of humor, his well-known culture and erudition in various fields, his ability to vary his style without losing his characteristic joviality.

Rosaura a las Diez offers successive, differing interpretations of a reality that is thus enriched by contrasts. The loquacious Spanish boarding-house keeper, the pedantic psychoanalysis enthusiast, the protagonist Canegato, and the old-maid lodger tell us the story as they see it, each in characteristic language. A letter at the end solves the puzzle most ingeniously and all the details dovetail comprehensibly and precisely.

On the other hand, I object to the inclusion of this book in a "Novelists of America" series, for it is not truly representative. It is Argentine only in a certain style of wit and in the slant of its humor. It has little connection with America. Not that I demand regionalism. My point is that *Rosaura a las Diez* is situated on a plane of fantasy and game. But literature is something more than fantasy or a game, and for this reason it is not easy to come to a decision about this writer. He himself has not done so. It is like having to judge a violinist on a program of sheer virtuosity. Denevi shows unquestionable mastery, but his literary program is unclear. Nevertheless—and this I regard as the final contradiction, born of the very nature of his novel—despite the fact that he is guilty of deliberate or involuntary evasion, he demonstrates at the same time a knowledge of life and an understanding of people. This leads me to believe that through this book, over and above its more superficial merits and brilliance, we have gained a writer.

ESCRITORES Y PLÁSTICOS DEL LITORAL, by Luis Gudiño Kramer. Rosario, Argentina, Ediciones El Litoral, 1955. 178 p.

Different from one another as the three provinces of Entre Ríos, Santa Fé, and Corrientes are, they nevertheless constitute the unit we call the Littoral. The Littoral has meant a great deal in our history in the struggles for freedom (it played a decisive role against Rosas, for example), federalism, and national organization. This shaped a certain spirit of autonomy, some of whose features are still evident.

In his recent *Escritores y Plásticos del Litoral* (Writers and Artists of the Littoral), Luis Gudiño Kramer attempts to carry out "an evaluation of the cultural style" of the men of this region. He understands that the manifestations of art permit a comprehension of a given society, and for this reason, before proceeding to his critical examination of Littoral artists, he tries to situate them in their environment. This is something very different from compiling a mere list of names. Gudiño Kramer knows the Littoral admirably—its geography, its history, its way of life—and, though himself an artist, succeeds in tracing a notable outline of its sociology. But he does not go about it as a professor might. In a prose whose clarity and precision convert it into beauty, he tells us all that the Littoral has meant in the evolution of Argentina, yesterday and today. On this foundation he then studies the representative figures of literature and art.

He shows us that one of the common elements of creative work in the Littoral is its artists' link with popular sources. Thus the regional takes wings and may even go beyond the national in scope. Such an idea is expressed in these verses of Marcelino M. Román, a good poet born in Entre Ríos:

*La pujanza del alma cave hondo
en dura tierra de penar
donde afirmamos nuestra alegría
como un horcón de ñandubay.
Aquí estamos, aquí padecemos
y aquí nos ponemos a cantar
con nuestro paisaje, con nuestra gente,
con nuestra limpia sinceridad.
Con voz criolla, argentina, rioplatense,
americana y universal. . .*

The power of the soul digs deep
in the hard earth of sorrow
where we make fast our happiness
like a post of ñandubay wood.
Here we are, here we suffer,
and here we burst out singing
through our landscape, our people,
our limpid sincerity.

In a voice that is Creole, Argentine, River Plate,
American, and universal. . .

Gudiño Kramer tells us he feels this same love of his land and his people, and he shows them to us through their artists, poets, and painters. As for his treatment of the plastic arts, it seems to me that superficial detractors of Cesareo Bernaldo de Quirós might profitably meditate on his exemplary discussion of this honorable artist who, ignoring fashion, documents vigorously certain aspects of Argentine life.



To be sure, some names and works have been left out. Not the least of the omissions is the author himself—one of the best writers in the country and surely our finest short-story writer since Horacio Quiroga, with a similar orientation. Gudiño Kramer, who in some ways is akin to Fray Mocho, is probably our only writer carrying on in the spirit of W. H. Hudson. It is not a matter of influence but of affinity. Like Hudson, he understands the profound humanity of our country people, the peons, and also the *linyeras* and *crotos*—that is, the hard-working dispossessed and those who have not even an occupation. He has brought them to powerful life in our literature, and thus has made one of the most important contributions of Littoral art to a deeper and more authentic knowledge of Argentine man.

EL SUSTITUTO, by Carlos Mazzanti. Buenos Aires, Ediciones Botella al Mar, 1954. 136 p.

It is customary to encourage new writers by saying they show "promise." *El Sustituto* (The Substitute), twenty-eight-year-old Carlos Mazzanti's first novel, reveals a novelist already developed and mature. So far he has received rather scant encomiums, about on a par with the number of copies he has been able to sell, but this has nothing to do with the quality of his work. His novel lacks local color; it does not deal with gauchos nor does it display a false *porteñismo*, as the conventional reflection of Buenos Aires life is called. When Europeans or North Americans pay casual attention to a "South American" book, without caring much that there are twenty not exactly identical countries in this part of the world, they are only interested if it deals with typical Indians or Creoles or with the jungle or the pampa or some other of our many immensities. Breadth of spirit does not interest them so much—as if an Argentine writer, for example, had no right to be universal. There is universality in Carlos Mazzanti's novel, yet it arises from elements that are ours. If necessary, I could identify the maritime coast so important in the novel as a certain stretch of the Atlantic coast of Argentina; it is recognizable, although the author develops his work in an unnamed setting.

El Sustituto is not altogether original. Writers here in our country have raised questions similar to those posed so pathetically by its nameless hero. But while others support their material on various frameworks, here the

metaphysical anxiety is given to us in all its purity, in terrible concentration.

In this connection, an interesting parallel*could be drawn between *El Sustituto* and Albert Camus' *The Stranger*. In *The Stranger*, novelized form is given to the conviction that life lacks meaning. At least, it is in this atmosphere that Meursault acts. In my opinion, Mazzanti achieves a more powerful synthesis. His character feels the grandeur of Creation and lives to the full the drama of existing in the world. He embraces all the diversity of the universe, from the dark and sinister life seething under the rotted leaves of a forest to the distant plurality of the stars. The wind that sketches clouds on the sky, the endless fluctuation of life and death, the formidable, incessant beat of the sea; and, alongside these, all the forms of man's suffering on earth and the profound sadness caused not only by the brevity of his stay but by what he himself does to other men. Mazzanti takes in this universal multiplicity and harmonizes it. But his character, as his thoughts ceaselessly unwind, does not succumb to the sterility of nihilism; on the contrary, in the act of final abnegation, he transmits to us his profession of faith.

Throughout 136 pages without a paragraph break, this dense novel maintains unslackened a tension not based on suspense or other devices. Such pages—all of those about the child and the sea, to cite no more, are unforgettable—make it plain that here is a writer of enormous gifts, capable of transforming into dramatic beauty the emotions he feels toward the complex spectacle of life.

SONATA DE SOLEDAD, by Amelia Biagioni. Santa Fé, Argentina, Editorial Castellví, 1955. 148 p.

Another first book. *Sonata de Soledad* is a volume of poems whose author lives in Gálvez, a small town in Santa Fé Province. The fact that its title is not particularly original—many poets, each in his own fashion, have offered us their sonata of solitude—and that its author is an unknown increases one's surprise at its providing us with a new poetic talent. Within the typical limits of an individualistic position, logical in the literature created by a middle class, sensitive to surrounding anguish but too weak to find routes of salvation, *Sonata de Soledad* is the history of an emotion and its evolution. First the discovery of love. Then the pain of desertion. Finally the recovery of serenity, with the consequent spiritual enrichment.

Mere reference to the subject matter can give no idea of the constant lyrical elevation of these fifty-five poems. In this case the mention of quantity is another indication of poetic abundance. The simplicity of the theme seems to have helped to condense the sentiment, which sustains itself undiminished throughout a book longer than most volumes of verse published here. Fortunately, poetry, and literature as a whole, are more than theme or "plot." But when the pain, autumn, despair, are alive in the verses, when they are recreated—not merely mentioned—by the words, then we know we are in the presence of a true poet. Amelia Biagioni proves how much intensity



a minor key can attain.

Miss Biagioni's verse is classic, adhering to the requirements of rhythm and rhyme, but at the same time it has the breadth and freedom of imagination and expression found in good poets to whom rhyme and rhythm are not an obstacle but a challenge that leads to greater perfection. Her poems, in fact, have as much flexibility as free verse could give them. Fantasy unbound is combined with unflinching exactness, and in the pure flow is hidden great expressive richness. As a result, elegiac as its tone is, the book is not at all depressing; its very beauty creates its own joy, delicate and profound.

LÓPEZ MERINO Y SU MUNDO POÉTICO. Published by the authors, 1954. 96 p.

Eight writers have united to honor the memory of the poet Francisco López Merino a quarter century after his death. He was barely twenty-three when, on May 22, 1928, he died by his own hand in La Plata, his native city—doubly his because he lived and wrote there and because he reflected in his verses much of its spirit. The articles evoke both the writer and the man. Indeed, López Merino's entire personality could be assembled like a mosaic from fragments of them.

Natalio Glanzer's preface takes him as a whole. "His joy," Glanzer says, "lay in the mysterious work of the craftsman of language, the man seeking the words he needs, which become symbols of creation." In "Presencia del Poeta," by María de Villarino, images of life and death blend to suggest the brevity of the poet's existence. Raúl Amaral shows how his poems reflect the world of childhood, which he knew so well and to which he was always close. In a lyrical essay called "Domingos y Campanas [Sundays and Bells]," Alejandro Denis Krause points out some of the most typical echoes of the River Plate world in the works of this poet so directly linked with his environment. In "La Hermana Ausente [The Absent Sister]," Roberto Saraví Cisneros indicates the presence of the poet's dead sisters, those beloved shades with whom he often carried on conversations. Norberto Silvetti Paz discusses, in "Húesped del Otoño [Guest of Autumn]," how he transfigured again and again the season of melancholy and sadness.

An idea fundamental to an understanding of López Merino's work is asserted in "El Paisaje [The Landscape]," by Horacio Ponce de León, who refutes the

notion expressed in some verses dedicated to the poet at his death:

*Tu espíritu liberado hoy habrá elegido
un cielo de Bélgica para reposar.*

Today your liberated spirit must have chosen
a Belgian heaven to rest in.

Ponce de León demonstrates the myopic superficiality of this interpretation; he proves that López Merino did not think of Rodenbach's *Witches* as he wrote, that on the contrary his poems are a beautiful and faithful reflection of his city. This profound identification with La Plata is evident throughout the rest of the volume.

In "La Convalecencia," Gustavo García Saraví reveals the echoes of illness (also heard in Carriego) in López Merino. Alfredo Fernández García comments, in "Aire Crepuscular [Twilight Air]," that the poet "evoked his childhood as 'a long afternoon' captured within the walls of the nostalgic garden to which his dreams always returned."

There is much beauty in this intelligent chorus recalling to us the poet and his world, the poet in his world, surrounded by loved ones and by the silent and sky-filled atmosphere of the city of diagonals and linden trees, where every day seemed like Sunday. López Merino, who approached great poetry through a minor key—the most persistent in the work of Argentine poets—would have enjoyed this harmonious tribute in which his own verses, repeatedly 'quoted, are like recurring grace notes.

LA CIUDAD Y LOS LIBROS, by Rafael Alberto Arrieta. Buenos Aires, Librería del Colegio, 1955. 212 p.

Rafael Alberto Arrieta, a sensitive poet, has set out to write, in *La Ciudad y los Libros* (The City and Books), the history of an old Buenos Aires bookstore, but he has done something more significant: this detailed and agreeable chronicle also amounts to a chapter in the history of our intellectual life.

Arrieta covers a long period, from the days when books were looked upon by the Spanish authorities as an instrument of rebellion, a symbol of an aspiration toward freedom, down to the present, when they are most conspicuously the product of a fairly powerful industry, though still a cultural force. In the last century, when the city was small, the bookstore was a meeting place for the leading intellectuals, among them the country's rulers and statesmen. An interest in books, a sign of intellectual aristocracy, brought together in democratic fashion people of widely differing social circumstances, as this work illustrates: Pedro Goyena, an outstanding writer, met a young Frenchman in a bookstore and, impressed by the conversation, asked him for a contribution to the important *Revista Argentina*, which Goyena edited. The work, an essay on Espronceda that appeared several months later under the signature of Paul Groussac, attracted the attention of President Nicolás Avellaneda, a great orator and no mere literary dilettante. President Avellaneda gave a teaching job to the young writer, who in time acquired a name as a

historian and essayist and for many years had a powerful influence on our intellectual life. The anecdote makes for a better understanding of certain aspects of Buenos Aires when it was still "the big village."

Through these pages pass our first publishers, such as the famous Casavalle (and his adviser, the illustrious Juan María Gutiérrez), the English travelers who left such valuable accounts of Argentine life in the last century, the printers, the bibliomaniacs, and, of course, the best-known Buenos Aires booksellers. The present-day transformation of the bookstores is also related wittily and in good taste. There is a lyrical description of the delightful open-air bookstore in the little plaza behind the old Cabildo.

Arrieta, whose other books have shown him to be a first-class chronicler of the innermost and hidden aspects of our city, continues writing here the *petite histoire* at which he is so apt. Following an evolution and a progress as much spiritual as material, he documents the importance books have always held here by means of erudite references, various publications, letters, memoirs, and private papers. In Arrieta's customary even tone, this chronicle often attains emotion, because of the material evoked. He accurately calls it a "bibliographical excursion," and it is certainly a highly satisfactory one, providing a perfect characterization of our "bibliopolis," to use another happy phrase of his.

Bernardo Verbitsky, prominent Argentine novelist, will contribute periodic Argentine book round-ups.

Portrait of Erasmus, drawn from life by Albrecht Dürer, 1526



LETTERS TO THE EDITORS

GOURMET BLUES

Dear Sirs:

With a certain amount of outrage and disgust I have read your quiz "Know Your Neighbors Cooking?" in the June issue. Who do you think we readers are? What prompts you to believe that someone like myself, who has been no farther from home than Boston in over twenty-five years and never outside the United States, would know what *sancocho* is or *lla-uchitas*? You don't give any hints. How in blazes am I supposed to know that lady-fingers, rather than *petits fours* (for that matter, what are *petits fours*?), are a component of Honduran *torrijas*? With no prompting from you, I sat riven in my armchair for hours pondering whether *pastel de choclo* is made without raisins, olives, cumin (whatever that is), or ginger, and when I discovered that it was made without ginger, I began to wonder what it would taste like made with ginger. In fact, I wouldn't be at all surprised if there weren't some cook down there in Chile who slips a few slices of ginger into his *pastel de choclo* occasionally, which would give his meals a certain added zest and make liars out of you. Do you perhaps think the average AMERICAS reader is a gourmet? You are not only dreaming, you are wasting our time.

Edmund Frobisher
Little Compton, Rhode Island

MEXICAN INVESTMENTS

Dear Sirs:

The response and reader interest in my letter published in the March AMERICAS was astounding. Since then the investment bank mentioned and my office have been flooded with hundreds of letters requesting copies of the booklet "Mexico Investing for Profit and Security." Two stenographers have been working constantly to answer these inquiries and three printings of the booklet have been exhausted. Now, however, several thousand copies are again on hand. Should any of your readers want one, it will be sent without charge by writing to my office.

William E. Hughes
Apartado 774
Monterrey, Mexico

KUDOS

Dear Sirs:

This is to express the Pan American Sanitary Bureau's appreciation for the publication in your March issue of the excellent article "Malaria Must Go." Mr. George C. Compton's handling of the subject is masterly.

Fred L. Soper, Director
Washington, D.C.

Dear Sirs:

As an Argentine citizen I can't help but take pride in my country's depositing its ratification of the OAS Charter this week. Upon reading in the newspapers the details of the ceremony and the words of OAS Secretary General José A. Mora, Council Chairman César Tulio Delgado, and our OAS Ambassador, Eduardo A. García, I experienced particular satisfaction since such an event reaffirms our faith in democracy.

AMERICAS is another example. I also take this opportunity to express my sincere felicitations and best wishes for your continued success in the field of inter-American relations.

Wellington Scoones
Mendoza, Argentina

Dear Sirs:

Your monthly is one of the publications I consult almost religiously for its clarity, interest, and accuracy when doing my own travel writing for newspapers and magazines. . . . Congratulations, especially on the recent article "What's Happened to Latin America's Small Towns?", by Fernando Guillén Martínez (April 1956 AMERICAS).

Walter Whiteley Hubbard
Washington, D.C.

MAIL BAG

The following correspondents, in search of pen pals throughout the Hemisphere, have asked AMERICAS to publish their names and addresses. Readers requesting this service must print their names and addresses and be able to write in at least two of the official OAS languages (English, Spanish, Portuguese, and French), shown below by the initials after the name. Those who are students are asked to say whether they are of high-school (H) or college (C) level. Stamp collectors are indicated by an asterisk after the name.

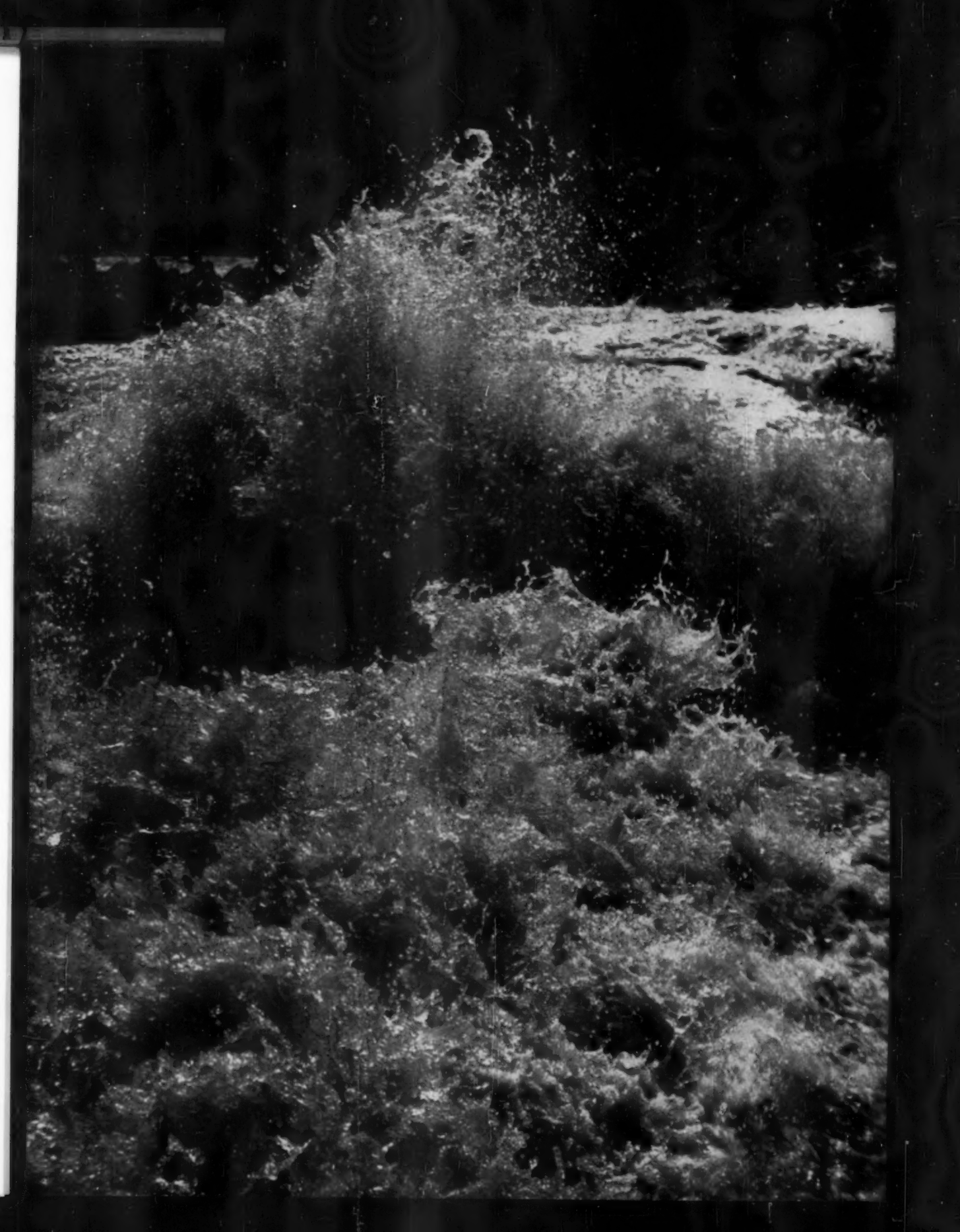
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The Organization of American States unites the twenty-one republics of the Western Hemisphere for the common purpose of maintaining peace, freedom, security, and welfare of all Americans. The member states are: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, the Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, the United States, Uruguay, and Venezuela.

The OAS had its inception in 1890 during the First International Conference of American States, which met in Washington. Today, it operates through a large number of different agencies and institutions throughout the Hemisphere, all contributing to the common objective of preserving the peace and security of the member states and promoting, by cooperative action, their economic, social, and cultural development.

The Pan American Union, central permanent organ and General Secretariat of the OAS, has its headquarters in Washington, D. C. Called "The House of the Americas," its main building of white marble, with its tropical patio and Aztec Garden, is visited each year by thousands of Americans from all parts of the Western Hemisphere.

Pan American Day is celebrated annually throughout the Americas on April 14th.





This portfolio contains 24 Black and White photographic reproductions, mounted size 14" x 11", suitable for framing. These works have been selected which seem most characteristic of the various periods and trends in the history of art in the Americas—pre-Columbian, colonial, and works of Orozco, Rufino Tamayo, Cândido Portinari, and other artists equally well known in their own countries. Biographies, captions, and explanatory notes are in both English and Spanish.

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